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Millennial STAR JUNE 1963

VOLUME 26 NUMBER 6

EDITORIAL

MANY think it is a man's world in which we live, and in many respects this may be. But how much better this world would be if those same men would but adopt the high ideals of good mothers!

As a man's world, how much pride can we take in it ? What have men done with the world in which they live ?

They have lengthened the life span. They have improved the general health. They have made missiles that reach the moon.

But with it all, they have failed in more important fields. Our crime rate is higher than ever before, our destructive powers exceed the wildest dreams of the destroyers of the past. Divorces exceed any previous known rate, and juvenile delinquency grows at an alarming pace.

Which would seem more important, reaching the moon or winning world peace ? Which is more important, putting objects into orbit or the preservation of a family from divorce ?

Men need to consider the field in which women are pre-eminent. They need to learn about good relations, about the elements of peace, of how to avoid conflict, how to turn away sin.

If it were left to good mothers, there would never be a war, nor a delinquent child, nor an alcoholic, nor a drug addict.

If it were left to good mothers, there would be only good character, faith in God, success and happiness.

Good mothers are truly Christ-like. Mother-love in its real sense is an intimate application of God-love. It is enduring, self-sacrificing, and the pure, knowing no bounds and following even an errant child all the days of his life.

The ideals of good mothers are indeed the ideals of Christ. Good mothers are His representatives here below.

He taught that men should not lie, nor steal, nor bear false witness, nor kill, that they should love one another, be kind and courteous and considerate; that forgiveness is important to good relations, just as is repentance; that reformation of life, going from lower standards to higher ones, alone can bring success. Good mothers teach all these things to their children.

Christ taught men to pray. Mothers do likewise, even from infancy at their babies' bedsides. It is only when men forget this lesson that they also forget their God.

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THOUGHTS FOR YOUR TALKS

LOOKING AHEAD

"IT has been said that one may not always look where he is going, but he will always go where he is looking. If we merely look down long enough, many will be sure to fall."—Elder Sterling W. Sill, Assistant to the Council of the Twelve.

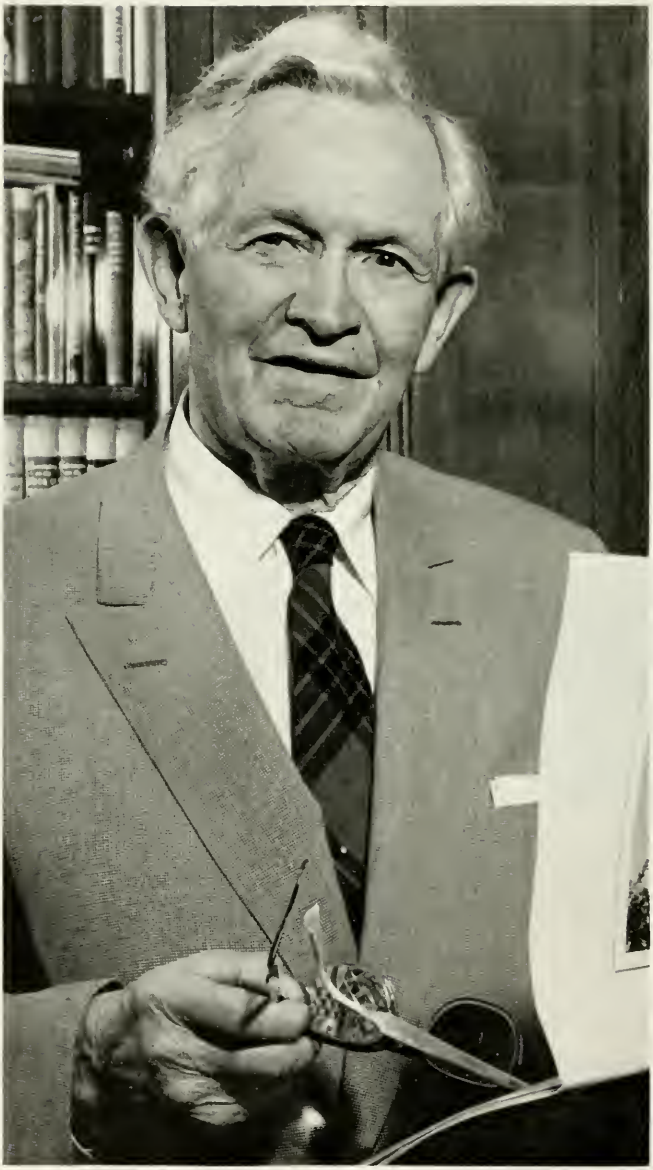
HOLY GHOST

"NO individual can render the right service in preaching the Gospel to those not of our faith unless he has the Holy Ghost. It is so important in our homes that we instruct our sons and daughters about the Holy Ghost."—Bishop Joseph L. Wirthlin, Former Presiding Bishop of the Church.

WORTHY PLOUGHMEN

"SOWING of seed is important otherwise there would be no harvest and as stated in the Lord's Parable there must be good ground to bring forth the good harvest. Ploughing must have been done before sowing or there would have been no seed bed. Those who become disciples of the Master and put their hands to the plough without turning back, prove themselves to be worthy ploughmen. By turning over the old surfaces of tradition, they prepare the fields for the introduction and spread of Christianity into the world." —Elder Howard W. Hunter, Council of the Twelve.

From the pen of the prophet



MOTHERHOOD

BY PRESIDENT DAVID O. McKAY

THE greatest potential influence in human life. Motherhood is the greatest potential influence either for good or ill in human life. The mother's image is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss, the first realisation of affection; her sympathy and tenderness, the first assurance that there is love in the world.

True, there comes a time when father takes his place as exemplar and hero of the growing boy; and in the latter's budding ambition to develop manly traits, he outwardly seems to turn from the more gentle and tender virtues engendered by his mother. Yet that ever-directing and restraining influence implanted during the first years of his childhood linger with him and permeate his thoughts and memory as distinctively as perfume clings to each particular flower.

In more than one instance in the life of fiery youth, this lingering influence has proved a safeguard in the hour of temptation, an influence greater in its restraining power than the threat of the law of the land, the ostracism of society, or the fear of violating a command of God. In a moment of youthful recklessness the youth might defy one or all of these forces, and do what his hot blood bade but at the critical moment, the flash of a mother's confiding trust, the realisation of her sorrow if he fail to be true to it have given him power to refrain from indulgence that might blight his entire career.

Top left: President McKay at the Merthyr ground-breaking
Top centre: The latest picture of progress at Merthyr Tydfil
Above: John Michael Simpson

BUILDING PROGRAMME

PRESIDENT McKAY INVITED TO DEDICATE MERTHYR CHAPEL

THE Mission Presidency of the Central British Mission, the District Presidency and Branch Presidencies of the Welsh District, have extended a personal invitation to President David O. McKay to dedicate the Chapel now being built at Merthyr Tydfil when it is completed in the latter part of August or the first of September. This will be the first chapel to be constructed in Wales under the Church Building Missionary Programme.

It was in March 1961 that President McKay attended the ground-breaking ceremony, with President T. Bowring Woodbury, who was then the British Mission President, President Selvoy J. Boyer and Sir Thomas Bennett, who designed the chapel.

In his remarks he said, "My heart is full of gratitude today . . . I first came to Great Britain 62 years ago as a missionary, and came to Wales in 1899."

He told the Welsh congregation, "I know the people of Merthyr will appreciate the attitude of the Church in putting up such a chapel for worshipping the true God, and His Son, Jesus Christ, the head of the Church, who founded the Church in the Meridian of Times."

When work began on that chapel two years ago, three young British labour missionaries joined the local brethren in the task of construction, and they have been working on the site ever since.

They are John Michael Simpson, whose home is at Melton Mowbray in Leicestershire. His father is 2nd Counsellor in the Leicester Stake Presidency and is a cabinet maker by trade. John eagerly accepted the call to serve on a mission.

When John was called on his mission he was serving in the Loughborough as 1st Assistant in YMMIA.

Commenting on his call, John said, "I am enjoying myself tremendously and I am going to do the best I can in my work as a builder because I know that I will be blessed for it; and I know, without a shadow of doubt, that I will become a better character."

The second of the three young missionaries is Frederick Charles Harrald, who also comes from Loughborough.

Frederick speaks of first hearing the Gospel in 1955, but it wasn't until the year of his call, 1961, that he gained a testimony and accepted baptism. He says, "Although I had attended sacrament meetings and MIA regularly for four years, I did not agree to be baptised until I realised at the MIA Summer Camp just how foolish I had been. When I saw how happy and contented the others were I told the branch president and was baptised."

The third member of the trio is also from the Leicester Stake. He is Anthony Hipkins, who was the Young Men's MIA Superintendent in the Birmingham Ward when he was called on a mission.

Frederick Charles Harrald

Anthony Hipkins

"It is a wonderful thing to be called. . . . I think I may say it is the wish of every true Latter-day Saint youth," he says.

He had been a member of the Church for ten years when he went on his mission.

HOME IS WHERE THE HEART IS

BY PRESIDENT MARK E. PETERSEN

A SALT LAKE CITY couple on a tour of California stopped at a service station to have their car washed. While the husband saw to the business at hand, the wife sat on a bench and waited.

"As I was watching the last part of the operation," this good lady explained, "to my surprise a tiny voice at my elbow said, 'I guess that man over there loves you.'

"I turned, and saw a beautiful little curly-haired child with great brown eyes who looked to be about seven years of age."

"'What did you say?' I asked.

"I said, 'I guess that man over there loves you.'

"Oh, yes, he loves me; he is my husband. But why do you ask?"

"His voice softened as he said, ''Cause of the way he smiled at you. I wish my Pop would smile at my Mom that way.'

"'I guess you're not going to get a divorce?' he questioned.

"No, of course not; we've been married over fifty years. Why do you ask that?

"''Cause my Pop is getting a divorce from my Mom, and I love my Pop, and I love my Mom.'

"His voice broke, and tears welled up in his eyes. Then he picked up his papers and walked down the street."

That little boy put his finger upon the mainspring of happy living.

"I wish my Pop would smile at my Mom that way."

That little youngster, like every other boy or girl, had a right to be happy. But he wasn't. His whole world centred in his home, broken as it was.

Because love had cooled between that husband and wife, a chain of reactions was being set in motion.

They were preparing to break up their home.

They were disrupting the lives of their children as well as their own.

They were raising a barrier against happiness and success in the path of their own offspring.

They were setting off a conflict of emotions in the minds of their little ones. Youngsters who dearly loved both father and mother were now being compelled, in a measure, to choose between them. They were being deprived of the affectionate companionship to which every child is entitled.

They were losing the loving instruction from a united parenthood which could spell success in their future years, but without which disaster might stare them in the face.

Did these parents have a right to impose all these circumstances upon their little children?

And it all came about because love had been allowed to cool, and when love had gone there was no more pleasure in companionship, no more desire to work together, no more hope for a harmonious home.

And why had love failed?

Failure in other things comes as a result of a fundamental weakness in a structure, or a practice or a principle.

It is so in marriage. Love fails because of weakness in the structure of the home, the practices of the family, or the principles by which the members live.

When God first introduced marriage for man and woman He decreed that they must be so united in their lives that they would be twain no more, but one.

Such unity is a spark of divinity which each home may enjoy. But it must be based on true love and devotion between husband and wife, with the fires of deep affection sustained by a continuous courtship over the years, by patience, understanding, and the living of the second great commandment. Selfishness must be removed, to be displaced by a spirit of self-sacrifice and co-operation.

When the Lord commanded that we should love our neighbours as ourselves, surely He intended us to include the members of our own household. Every man's closest neighbours are his own wife and children. A woman's closest neighbours are likewise her husband and little ones.

Story-time for all the family

As the Saviour pointed out the importance of that second great commandment He gave in addition the Golden Rule under which each true Christian will do unto others as he would like to be done by.

That principle applied to family life can change darkness into light, and supplant misunderstanding, bickering, bitterness and disloyalty with harmony and love.

I ask you, how seriously do we take our Christian religion ? How far are we willing to go in applying the teachings of Christ ? " If you love me, keep my commandments," He said.

Are you willing to prove our faith by adjusting our living habits to comply with His teachings ?

Then are we willing to love our own wives as we love ourselves ? Are we willing to treat them as we would like to be treated ? Are we willing to be practical about living Christian principles in our homes ?

In modern revelation the Lord pursued this thought even further by saying, " Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."

Jesus taught repentance as the answer to sin and weakness.

Since He commands husband and wife to be so united as to be one flesh, and since He requires that we keep His commandments in the home as well as elsewhere, what would be His remedy for a broken home ?

There can be but one answer and that is repentance. And repentance is making the wrong right again, correcting the abuse, eliminating the weakness, and restoring love and confidence, with a determination to avoid further difficulty.

If father and mothers would be strong, if they would avoid the weakness in their family structure which destroys homes and breaks heart of little children, they may well consider keeping the Lord's commandments, and making their lives harmonise with the divine principles they profess to believe. They may well get down on their knees and pray together over their difficulties. They may well study the Holy Scriptures which will guide them aright. And with profit to all concerned, they might humble themselves before each other and before the Lord in a spirit of contrition and readjustment, remembering that we are all the children of God, and that we should treat each other accordingly, with courtesy, and love and consideration.

And how would that affect the children of the home ?

One day in western Canada I was a dinner guest in the home of a couple who had been married for some thirty years. With a companion in the ministry I was shown to the table at dinnertime. There were only four of us present—our host and his wife, my companion and myself. As we stood by our places for a moment preparing to be seated, our host walked around the table to where his wife stood and courteously held her chair and she sat down.

After we were all seated and the blessing was said, I asked our host if he would answer a question. " It may seem impertinent," I added.

" Go ahead," he said.

So I did. " I could not help noticing your courtesy to your wife as we sat down at the table," I went on. " Do you do that all the time, or was that just company manners ? "

They both smiled, and then he replied, " I think my wife had better answer that one."

Our hostess then spoke up, and with a light in her eyes said, " Yes, ever since we were married he has shown me this and every other courtesy."

Then she laughed softly and added, " But when the boys are home there really is a scramble to see who is going to be first to reach my chair."

Think of it—a scramble among the boys in the home for the honour of showing Mother a courtesy!

And where did those sons learn to honour and respect their mother ? From a husband and father who, in the first place, showed love and respect for his wife and maintained that attitude through the years.

And incidentally, don't you suppose

(continued on page 154)

THEIR LIVES WERE EXAMPLES OF FAITH

BY GEORGE Z. APOSHIAN

Zadik Moses Aposhian

Catherine Aposhian

OUR testimonies are strengthened as we hear of the trials and hardships of those who join the Church, of those who overcome the obstacles placed in their paths by the adversary, and then devote their lives to the building of the Kingdom of God in the earth.

Such a story is told in the lives of Zadik Moses and Catherine Daughlian Aposhian, who joined the Church in Armenia in the spring of 1898.

Two missionaries presented the Gospel to them by way of the *Book of Mormon,* probably one of the first to be translated in their language. For three days and nights Brother Aposhian read continuously until he had finished the book. He did not stop to eat or sleep, and as he read, the light of the Gospel was shown to him and he received a testimony of the truth. Three weeks later he and Sister Aposhian went down into the water and were baptised.

Brother Aposhian was a manufacturer of Oriental rugs. Although a young man, he had been successful in business and had accumulated sufficient of the things of the world to be considered a wealthy man in his day.

When he joined the Church it seemed as if the world turned upside down. People stopped purchasing his carpets. His parents and his brothers and sisters rebuked him. Sticks and stones were cast at them as they travelled from place to place.

They endured this persecution for nearly ten years, until finally Sister Aposhian said, "We can't live here among this persecution." Brother Aposhian answered, "We won't live among it; we'll go to Utah."

When people learned of their plans they found that they could not sell their home nor their business. Even the members of their own family turned them away. They gathered materials together and made clothing for their seven children, the youngest of whom was but three weeks of age. Then they loaded what belongings they could into a wagon, hired a teamster and began a hard journey over land and by boat to Liverpool.

After travelling a short distance they fell into the hands of robbers. In spite of this they continued their journey, but before arriving in Paris they were robbed again. This time all of their possessions of any value were taken with the exception of two rugs which lay in the bottom of their trunk.

Brother Aposhian was then forced to go to work at menial labour in a strange land in order to sustain his family. After six months the decision was made to sell their two rugs in order to have funds to continue their journey.

At Liverpool it was necessary for all of the members of the family to be examined by medical authorities before crossing the ocean. Three of the older children were examined first and sent down into the ship. The doctors examined Sister Aposhian and found that she had a bad eye and said they would have to examine her further. Brother Aposhian sent for the children who had boarded the ship and found to his great dismay that she ship had already sailed. It was several days before the rest of the family were permitted to continue their journey, but finally in November of 1908 they arrived in Montreal, Canada. They then faced another obstacle, for they learned that the ship on which the three older children had sailed had docked in Mexico.

The Aposhian family continued its journey to Utah by train. As they came near to Salt Lake City, a man came through the train selling oranges. One of the children cried for one. Brother Aposhian purchased some, giving the man a $20 bill. He said he would have to get change and that he would be right back. He never returned, and when they arrived in Salt Lake City the Aposhians were practically penniless.

Then they began the task of locating the three older children in Mexico. It was over a year later that the family was finally united, and when the older children were located, it was found that they had been sold as slave labour.

In spite of the hardships which Brother and Sister Aposhian endured they continued in faithfulnes and devotion to the Church and before their deaths affirmed their testimonies to their large family.

Brother Aposhian said, "I would do it all over again the same way if necessary." He died in 1950 and Sister Aposhian in 1956. Their lives were ones of faith and of example to their family and associates, and many of their posterity are busily engaged to this day in building the Lord's Kingdom in the earth.

JUNE 27, 1844— THE MARTYRDOM

Plaque commemorating the witness of the Gold Plates by the eight brethren.

THIS MONTH IN THE LIFE OF JOSEPH SMITH

IN 1829—The Witnesses.

Eleven men were permitted to see the gold plates from which the *Book of Mormon* had been translated. They were the Three Witnesses, Oliver Cowdery, David Whitmer and Martin Harris; and eight others, Christian Whitmer, Jacob Whitmer, Peter Whitmer Jr., John Whitmer, Hirum Page, Joseph Smith Sr., Hyrum Smith and Samuel H. Smith.

The Three Witnesses not only saw the plates and examined the ancient engravings upon them, but also saw the Angel Moroni who had delivered the plates to Joseph Smith. And they heard the voice of God saying that the book was true and the translation correct.

IN 1830—The First Conference.

The first conference of the organised Church of Jesus Christ of Latter-day Saints was held on June 9, 1830. There were about thirty persons present. The Holy Spirit was poured out in great measure. Many of their number prophesied, "whilst others had the heavens opened to their view. Newel Knight saw a vision of the future."

IN 1831—The Lamanite Mission.

The Prophet sent elders into the Lamanite areas, going two by two,

(continued on page 153)

THE month of June marks the anniversary of the martyrdom of the Prophet Joseph Smith and his brother, Hyrum.

On June 27, 1844, the great modern prophet and seer sealed his testimony with his blood, as so many of the prophets before him had done.

False charges were laid against him from the beginning of his ministry as wicked men sought to overthrow him and destroy his work. None of these charges was true. All were disproved. He was innocent of offence toward man or God.

While under the presumed protection of Governor Ford of Illinois, the Prophet and his brother were held for "safe keeping" in the Carthage Jail, as mob action had been threatened against them.

Soldiers were called out to protect them from harm. But the Governor, in his own prejudice against the Prophet and Latter-day Saints, and fearing their political power since now they numbered into the thousands in the state of Illinois, withdrew the troops and left them to the mob.

Seventy-five men, disguised by blackened faces, attacked the jail when the soldiers departed. Shots were first fired outside. Then the mob rushed the jail and fired into the room in which the Prophet and Hyrum had been placed for protection.

Hyrum was shot first, and fell to the floor saying, "I am a dead man." Joseph then was struck, and he fell crying out in prayer, "O Lord, my God." Both were shot after they were dead in a brutal manner, and both received four balls.

"Joseph Smith, the Prophet and Seer of the Lord," wrote his brethren afterward, "has done more, save Jesus only, for the salvation of men in this world than any other man that ever lived in it.

"In the short space of twenty years he has brought forth the *Book of Mormon,* which he translated by the gift and power of God; and has been the means of publishing it on two continents; has sent the fullness of the everlasting Gospel which it contained to the four quarters of the earth; has brought forth the revelations and commandments which compose the Book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left fame and a name that cannot be forgotten.

He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, he sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated."

What Joseph Smith said—

ABOUT BAPTISM

EXCEPT a man be born again He cannot see the Kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after judgment, in the terrestrial kingdom or in the telestial kingdom, but he can never see the celestial kingdom of God without being born of water and of the Spirit.

After the Saviour came in the flesh and was crucified, then the saints were baptised in the name of Jesus Christ that they might be buried in baptism like him, and be raised in glory like him. There is but one Lord, one faith, one baptism, and one God and Father of us all, even so there is but one door to the mansions of bliss.

Surely if it became the Saviour to fulfil all righteousness to be baptised, so surely then, it will become every other person that seeks the kingdom of heaven to go and do likewise, for He is the door, and if any person climbs up any other way, the same is a thief and a robber.

THE CHURCH
IN GREAT BRITAIN

Birth of the Book of Mormon

BY JAMES P. HILL

The Hill Cumorah

Palmyra Main Street today, showing the building in which the first Book of Mormon was printed.

WITH all the eloquent work performed by the Lord's Missionaries of the Latter-day Dispensation; with all the spoken and written words in defence of the Church; with all the inspired events that have changed the souls of men since Joseph Smith's first vision, surely it may be said that nothing has proved a more potent force in the conversion of man to the Gospel than the *Book of Mormon.*

Though destined to come into the world exactly when it did, its birth was indeed one of travail. When Joseph brought the Gold Plates home to the house that he and his brothers had built, he asked his mother if a strong chest was available. When she suggested that he go to a cabinet-maker in the locality, he said that though he might do this, there was not a shilling in the house to offer in payment for the work requested.

The night in the Smith household, when Joseph went to the Hill Cumorah three miles away to bring the sacred record home, must have been tense indeed, particularly to Mother Smith.

She tells how Joseph came to her at midnight, before leaving, asking if there was a chest in the house. She realised immediately what he required it for and was disturbed at having to admit that there was nothing of the kind to be had. Joseph said: "Never mind, I can do very well for the present without it—be calm—all is right."

A certain Mr. Stoal and Mr. Knight were staying with the Smiths at the time, both interested in the purchase of wheat from the Smith acres. When Joseph did not appear for breakfast in the morning Father Smith insisted that he should be called to the table. Mother Smith, knowing where Joseph was, excused him on the grounds that he ought to be left to eat with his bride of a month or so in their own room upstairs, if he wished.

Then Joseph returned. The long night vigil was over, but womanly intuition prompted that this was but the beginning of a troublesome season and she records:

"I trembled with fear lest all might be lost in consequence of some failure in keeping the commandments of God, that I was under the necessity of leaving the room in order to conceal my feelings."

On the window wall of that room today there hangs a picture of Lucy Mack Smith. On a round Victorian table in the centre of the room lie two volumes, a Bible and a *Book of Mormon* of the same period. The spirit of this faithful woman pervaded the room, and one can easily imagine her quietly rocking in the chair by the window as she sought peace of mind when her mother's heart was disturbed for her choice son Joseph.

But Joseph sensed his Mother's feelings and reassured her : " Do not be uneasy, Mother, all is right—see here, I have a key." She took the object he showed her in her hands and examined it. It is believed that it was the Urim and Thummin.

When Joseph had received the plates from the Angel Moroni, faithful guardian of the sacred treasure, the Angel had warned him that evil men would try to take them from him. The warning was timely, for three times he was set upon when bringing them home on the final leg of their journey from a rotting log in which he had secreted them, some distance from the house during the early hours of September 22, 1827.

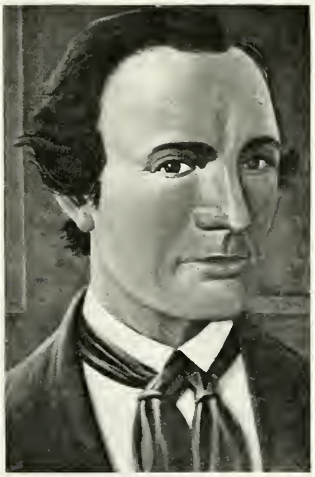
The only man to whom the Smith family had ever really confided any information concerning Joseph's mission was Martin Harris, a well-to-do farmer who lived a mile or two from the Smith home.

But the devil knows his own, and the word was abroad that " Joe Smith had got a gold Bible from somewhere " and it was sufficient to set men's minds afire with desire for unlawful gain. Several times Joseph was put to various subterfuges to conceal the sacred record.

He always kept the Urim and Thummin about his person, and it proved an unfailing indication as to whether the plates were in danger at any time. By this means Joseph was able to foil the attempts to rob the Lord. Further to these efforts, Mrs. Harris, wife of Martin, a shrewish, possessive creature, tried by all the means she knew to get Joseph to let her see the plates, offering money and assistance, unbacked by genuine interest.

Joseph was not deceived and he did not fail at any time in his secret trust. At the invitation of his father-in-law Joseph and his wife decided to move to her family's home. While in Palmyra transacting business relative to the move, Martin Harris entered the place Joseph was at and, shaking him by the hand, said : " How do you do, Mr. Smith, here is fifty dollars. I give it to you to do the Lord's work—no, I give it to the Lord for His own work."

This was the beginning of a vital association with the Prophet wherein Martin's continued aid, though marred



Oliver Cowdery

by one lapse, made possible the publication of the *Book of Mormon* to the world.

To prevent the move to Pennsylvania, half a hundred men prepared to waylay the couple and steal the plates; but such dispute arose over who should lead the foray, that the mob disintegrated.

After working for about two months, Martin Harris begged that he might take a copy of the translation to date to show his wife. After importuning the Lord three times for this purpose Martin was permitted to take the manuscript on certain strict conditions —and it was lost.

In judgment for his and Martin's sin the Lord took the plates and impediments away from Joseph and the work ceased. His mind was darkened for some months.

He returned to his wife, and his Mother and Father hearing nothing from him for some considerable time, decided to visit him. He came out to meet them when they were within a mile of his home, and they knew by his smiling countenance that all was well again.

In fact, he had received the plates again on September 22, 1828, one year to the day after he had first received them.

With the advent of Oliver Cowdery into the life of Joseph, the work of translation began again with fervour, Oliver acting as scribe. By June, 1829, the work was complete. Martin Harris, repentant of his sin, though not privileged to continue as scribe, mortgaged his farm to get the money to have the translation printed.

The actual printing was done in Palmyra Main Street, in a building that is standing today. It is now a " serve yourself " store, but is intact and as it was then. The Book came off the press on March 26, 1830, a first edition of 5,000 copies.

Though Oliver Cowdery was a school-teacher, such work demanded little more than a very elementary knowledge of the three " R's," and his transcribing as it came from the lips of the Prophet Joseph was ungrammatical and unpunctuated. The printer, slightly more erudite, offered to punctuate the work at least, and with what has since been estimated at three thousand simple errors of grammar, the *Book of Mormon* was launched.

The town of Palmyra boycotted the Book, but Joseph appointed his two brothers, Samuel and William, to act as Missionary distributors. Samuel had what he considered little success, but, on reaching a small township called Mendon, 25 miles away, he proffered a copy of the Book to a Mrs. John P. Green in payment for a night's sleep. Her husband was a Methodist minister and both eventually joined the Church, **as did also, through this same volume, all their relatives, Brigham Young and Heber C. Kimball, with whom begins the Gospel in Britain.**

Waited 10 Years for Baptism

BY DAVID BOULTON

YOUNG George ran excitedly into his home to ask his mother if he could go and play with his friends. Almost before his mother could reply he was out again and off down the road with his friend Robert.

They'd planned an afternoon of cowboys and Indians, and there was no place anywhere near as good as the big back garden of the house called Ravenslea for ambushes and raids.

George enjoyed playing with Robert and his friends. He liked to be with them; to do what they wanted to do; to take part in their games and activities.

And when he found out that they were Mormons he wanted to be a Mormon, too. At first it was just because they were; but as the weeks went by he began to be really interested in what they told him in Robert's Sunday School class and he looked forward to going to Primary.

George was soon converted; he accepted the Joseph Smith Story; he knew the Church was true. Then the missionaries called at his home and talked to his parents—but they weren't interested, and George's greatest desire, baptism, was denied him.

When he tried to persuade his father to change his mind, the only answer he got was, "Wait until you are old enough to know what's what. Wait until you go out into the world. Wait until you are 18."

That was ten years ago. George waited, and throughout all those years he remained faithful to the Church he had accepted when he was eight. He continued to attend Sunday School; he carried on in the Primary until he was 12, and then naturally followed on into the MIA programme.

Through the years George became well known at Ravenslea, but as he says himself, "It got to the stage that although I came so often I couldn't do anything in the Church and then it began to get disheartening."

Disheartening or not, George never strayed far from the Church, and now —ten years almost to the day the missionaries first called on his home—he has achieved his greatest desire. On May 1, two days after his eighteenth birthday, he was baptised a member of the Church of Jesus Christ of Latter-day Saints.

The day after his baptism he accepted the call to become a missionary, a Youth Missionary in the South London Ward in London Stake.

But for George the greater joy was still to come—the day when his name was placed before the brethren of his Ward and George Sydney Mercer was placed on the Ward records as a Teacher in the Aaronic Priesthood.

BUILD A STRONG FOUNDATION

BY DAVID COURT

WE'RE very lucky, for we have a foundation which we can build our life upon. The foundation of the Restored Gospel of Jesus Christ. It is the foundation which must be the strongest foundation in this world; with it we can build a most magnificent house—a house which the Lord will be proud of.

How can we build this house? We should start by reading and learning —reading good books. The Lord once said to Joseph Smith, "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning, even by study, also by faith. Organise yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house af God."

I want to be somebody who can say, "I'm proud to be in the Mormon Church. This is what it's done for me."

YOUTH FORUM

David Court

Monica Wilkins

George Sydney Mercer

WHY I BELIEVE

BY MONICA WILKINS

I LIKE to refer to you all as brothers and sisters although I am not a member of your Church. I pray for the day when I will be able to say that I am baptised. Last June my sister and I were very fortunate in being able to go to America for a tour there. On the way over we met some returning missionaries on the ship. They were nice and they gave a good example, but we didn't think anything of it until we got to Salt Lake City. Like every visitor to the city we took a tour around Temple Square, and I was amazed that everything I was told by the guide I really understood. It really made sense to me that there is a living prophet.

We went on our travels and we finally got to California, where we joined one of the missionaries that we met on the ship. His elder brother was a Bishop, and on the Sunday they took us along to a meeting in their chapel. This was the first Mormon chapel that I'd been into, and I was astounded by the wonderful atmosphere that lingered there. When I walked to the door someone came up and shook hands with me and smiled and greeted me.

We stayed with them for quite awhile, and then we went on to the State of Texas, where we met another missionary. This was very fortunate for us, as we had the opportunity of going to a youth conference. It was a testimony meeting. And I think it was then that I truly realised that this Church really has something to offer. I sat there, I heard teenagers, people of my own age, stand up and say how close they were to our Heavenly Father and how they felt about the Church, and what a wonderful enjoyment and fulfillment they got out of life.

I realised that these teenagers had something in life that I hadn't as yet found.

I'm surely thankful for the wonderful blessings that the Lord has bestowed upon my sister and I. We get such a fulfillment and enjoyment out of life that we never got before.

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L.D.S. SERGEANT TRAINS FOR 1964 OLYMPICS

BY ELDER H. PERRY DRIGGS

TO become a top athlete you need a target, determination and good character!

That is the advice of Sgt. Gordon R. Farley, physical training instructor at Chessington R.A.F. Base.

Sgt. Farley is training with the hope of representing England in the 1964 Olympics.

He has not only found that his advice works in his own training, but it has been proven also in the coaching he has done for several championship teams.

A target, determination, and good character! That is the prescription. And the good character must include clean living, with complete freedom from alcohol in all its forms, and from tobacco as well.

"No athlete should smoke or drink, he should be particular about his diet, get proper rest and exercise daily. Such a programme will make us more effective in any kind of work we undertake," said the sergeant.

Sgt. Farley uses no stimulants of any kind, and says that tobacco and liquor seriously handicap people.

Because of his experience in championship sports, we asked Sgt. Farley, a member of the Epsom Branch of the Church of Jesus Christ of Latter-day Saints, to share some of his experiences with us.

He first became interested in sports at the Sturry Central School in Kent. While there he played football, cricket and took part in track events. During his last two years there he played for the Kent County Schoolboys Football Team.

However, his active participation in sports was interrupted because of the war and Brother Farley joined the R.A.F., hoping to become a pilot. During the course of his pilot training the shortage of gunners in the Air Force became acute, so he left pilot training and joined the crew of a Lancaster bomber as a tail gunner. He found there, as well as in sports, the necessity of working together as a team.

Sgt. Gordon R. Farley in action

After the war Sgt. Farley still hoped to resume pilot training, but as a result of his ability in sports the Air Force temporarily assigned him to the Chessington R.A.F. Base as a Physical Training Instructor. This assignment became permanent, for he found his interest in sport greater than his interest in flying.

While at Chessington he played football for the Sutton and Kingstonian teams. Later he was asked to play for Fulham. When he left Chessington and was transferred to the West Kirby R.A.F. Base, he helped to train over 3,000 recruits. During this time he developed an interest in basketball and played for the base team. Upon returning to Chessington he was made player-coach of the Base Basketball team, which went on to win the National Championships in both 1959 and 1961.

At Chessington, Sgt. Farley also renewed his interest in track and field sports. He trained for the cross-country team and helped it to become the R.A.F. Inter-station Champions four years in a row. He maintains that "cross-country is one of the toughest forms of running, requiring strenuous training and excellent conditioning."

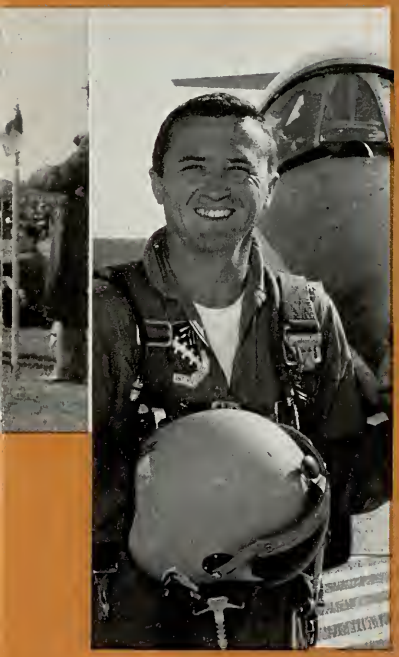
In 1963 he participated in the R.A.F. Inter-station Walk and won the Air Force trophy. He hopes to represent England in this event, the 50 kilometre or 31½-mile walk, in the 1964 Olympics.

In order to accomplish anything one must have a target or a goal. Brother Farley believes this applies to the athlete and said, "Train with a view or target in mind. When I first thought of entering the Olympic competition I set a goal of walking 100 miles a week. It took me nine months to reach this level and constant work to maintain it. Once you have a target, you have to have determination to try to reach it. You have to make up your mind that you want to improve. An athlete must make certain sacrifices to reach his target, but achieving it is worth the effort."

Sgt. Farley has had several experiences which have shown him the importance of being physically fit. He is an instructor at the Medical Rehabilitation Unit at the Chessington R.A.F. Base.

"Here my job is to get people back into condition as quickly as possible." He stated that "many of the cases here were motor accidents caused by people who were not fit to drive because they were either physically tired or under the influence of drink. These accidents would not have occurred if the men had taken care of themselves."

These principles, so necessary for the success of the athlete, are good ones for each of us to follow: Set a *target*, go after it with *determination*, and you will build *character*.



Major Rogers is a convert to the church. He was baptised in 1958 after stake missionaries helped him to understand the eternal truths of the Gospel. During that time he was attending the University of Colorado as an Air Force student in Aeronautical Engineering. He later attended the U.S.A.F. Test Pilot School at Edward Air Force Base, California.

After graduation he remained at that hase as a test pilot in fighter aircraft. He was recently named as one of a group of five Air Force pilot to test fly the X-20 Dyna-Soar space glider, which is designed to explore the manœuvering, re-entry capahilities of a winged space craft. He has been working as an engineering pilot consultant in the X-20 project for more than two years.

He and his family reside at Edwards A.F.B., where he is a Branch Clerk and suhstitute Sunday School teacher. In January of this year he and his wife, Mary Ann, were married in the Arizona Temple and their children sealed to them for time and all eternity.

IF I WERE YOU

JESUS FACED THE WORLD AS A MINORITY OF ONE

BY RUSSELL L. ROGERS

IN some of my more serious moments of meditation I have thought of our brief mortal existence as just a fleeting instant in the eternity of time. Yet in that instant we mould our character to prepare us for eternal exaltation. For many of us this moment of preparation is not an easy one, but then I don't think it was meant to be. After all, the ultimate blessing of eternal progression would be a hollow victory indeed if we were to look back on our mortal testing ground and be forced to admit we were just lucky.

Granted, we as Latter-day Saints know that this is an impossible situation, for we are given the knowledge that whatever degree of exaltation we attain must be earned. Still, the principle is a valid one as it pertains to our lives today. It is always pleasant to experience an unexpected stroke of good fortune, but the true feeling of satisfaction and accomplishment comes only from the result of one's own efforts; when we have used our physical or mental powers to resolve some formidable problem, or even more rewarding, when we have faced a great temptation and emerged victorious.

For most of us the conflict against temptation is the most difficult obstacle of all, especially during our teens and early adulthood. Our friends in school come from a varied background of religious beliefs ranging from those who have embraced our own cherished truths, and many times we may find ourselves a minority of just one Latter-day Saint in the entire group. This situation can be a trying one, for it's only natural to want to feel respected by our contemporaries and to be accepted as part of the crowd.

That's fine until the crowd wants to go some place or do something which you know in your heart to be wrong. Leave, and you can almost feel the snickering and whispered references to the "prude." You feel branded as a hopeless "square." Yet, if you go along with the gang and participate in those activities you know are wrong and against your own personal code of conduct, your conscience becomes an almost intolerable burden.

Is there any easy way out? Should we limit our association to just members of our church? Certainly there is strength in numbers, and we would be exposed to temptations of the world much less. This is the dilemma that has perplexed us all to some large or small extent.

Well, when we think of it the answer here is obvious, for we just can't limit our friendship that way nor would we want to. After all, Jesus faced this situation as a minority of one, and He didn't limit His ministry to those who believed just as we do. If we are to emulate Him, we must never exclude ourselves from the company of others because of differences in religious beliefs. To do so would make us guilty of the worst sort of bigotry.

The solution I propose to our dilemma is not easy at first, but I promise that you will be happy with the results. A friend of mine once gave me the answer. You see, he was a prisoner of war and had escaped once from the prison camp only to be recaptured, utterly exhausted, half starved and numb from the cold. For the next three weeks he was tormented by his captors to sign a false confession of spying and alleged illegal warfare. His determination and valour bore the mark of a great warrior and patriot for his interrogators could not make him yield.

Then, in one final display of exasperation one of his captors drew an automatic and levelled it at my friend's temple. "Obey me and sign this document at once or I shall kill you this instant," he raged! There was a long moment of silence as my friend relived that experience, then he continued softly, "I knew that the end would come in one merciful, blinding flash—I recall a fleeting thought of my wife and little girl passed through my mind

(continued on page 147)

Forty-Two Days Without Food in the Yukon

Written for the "Millennial Star" by Don LeFevre, staff writer, Church Information Service

THE world is replete with "doubting Thomases"—sceptics who scoff at certain events reported to us in the Holy Bible, a volume millions of Christians and Jews hold sacred, believing it to be God's word to His prophets on earth.

The original doubting Thomas was one of the Lord's disciples. His faith was weak, and the Lord had to challenge him to thrust his hand in nis Saviour's side before he was convinced Jesus had, in fact, risen from the dead.

Today's sceptics also demand proof of such seemingly fantastic happenings. It's hard for them to accept Biblical tales of healings, casting out of devils, and various other miracles. They often doubt the authenticity of the Bible because they thing it impossible for any human to abstain from food for forty days, as the scriptures report the Saviour did.

The devout have always accepted by faith the forty-day fast of the Lord. Now, in answer to the doubting Thomases, there is unequivocal proof that man can indeed fast for forty days and longer and live to tell about it.

Ralph Flores, forty-one years old Mexican-born convert to the Church of Jesus Christ of Latter-day Saints, and twenty-one years old Helen Klaben, a Jewish girl from Brooklyn, are living evidence that survival of a prolonged fast is possible. Theirs was not a voluntary fast, however. And it was accomplished under the most extreme hardships. But they came out on top of a forty-nine-day ordeal, lost in the rugged, forty-below wilderness of northern Canada's Yukon Territory. For forty-two of those forty-nine days they ate nothing, existing entirely on melted snow and faith.

President Hugh B. Brown, of the First Presidency, greeting Ralph Flores during the recent General Conference. Behind them is Roland G. Kaiser, host to Brother and Sister Flores during their stay in Salt Lake City.

During the first six days after the single-engined plane Ralph Flores was piloting to his home in California (Helen Klaben had answered his advertisement for a passenger to help defray expenses) crashed in the icy throes of a blinding Yukon storm, the couple finished off all the food they had brought along, four cans of sardines, two cans of tuna fish, two cans of fruit cocktail, and a few crackers. When that was gone they ate toothpaste.

Then came the fasting period, a fast they had not asked for, but which both later proved they were prepared for, physically and spiritually.

Flores had been working as an electrician on the United States Dewline (Distant Early Warning) radar network at Barter Island near Fairbanks. Miss Klaben was finishing a five-month stint as a draughtsman with the U.S. Bureau of Land Management. He was returning home to his wife and six children in San Bruno, California. She was bound for the Pacific Coast and then to New York, where she would embark on the first leg of an inteded round-the-world tour.

Together, on February 4, they took off, and together they crashed into the trees in the Rocky Mountain Trench, a rugged valley stretching 500 miles from Watson Lake on the Yukon border down to Prince George in the middle of British Columbia, Canada.

He suffered rib and eye injuries, a broken jaw and deep face cuts. Her arm was broken, her right foot twisted. Both suffered from frostbite over the long weeks of their ordeal. She, after being rescued, had five toes amputated due to gangrene. She lost fifty pounds. He lost forty. The fact that both were admittedly overweight at the outset of

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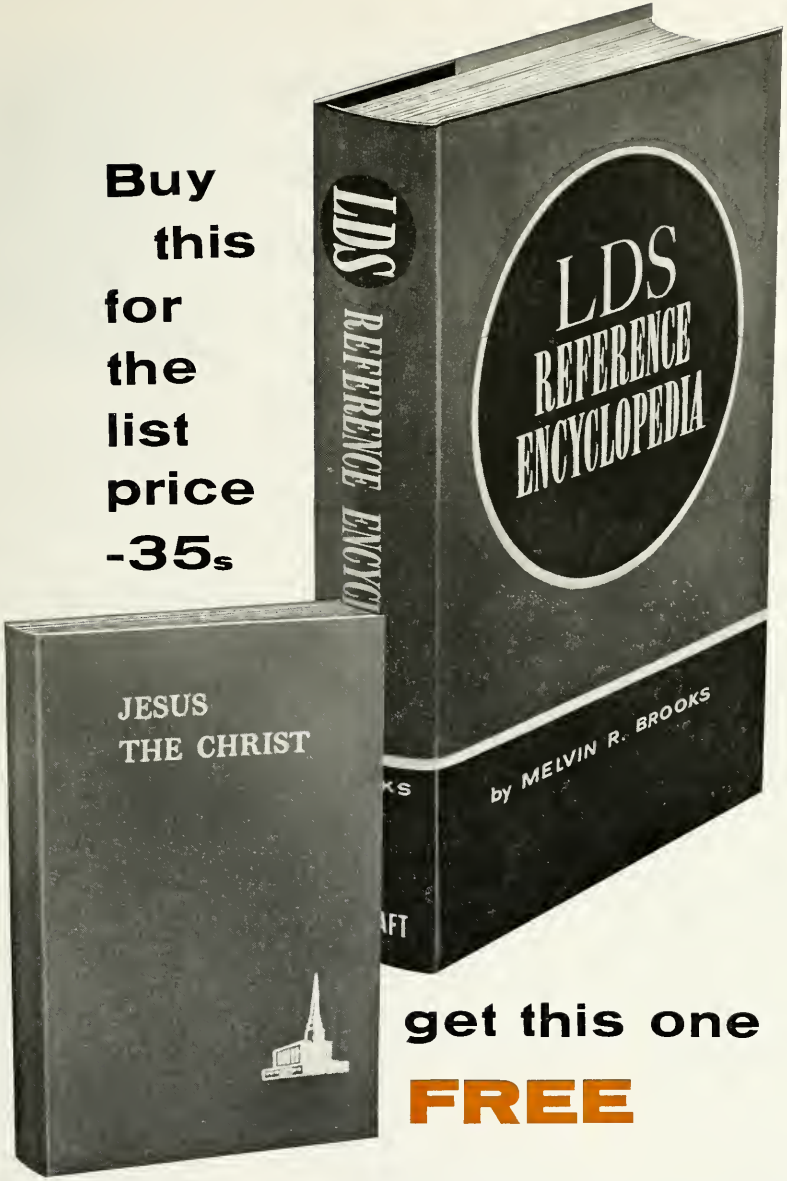

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Bible Proves that the Restoration Was Necessary

BY ELDER LE GRAND RICHARDS
OF THE COUNCIL OF TWELVE

I HAVE had the privilege of filling four missions and presiding over two and touring many of them, and I have tested this Church and its teachings in every way that I think it can be tested, and my testimony increases day by day, and I have never found that its teachings were wanting in any way.

The Lord has established His Church according to the promises of the prophets and according to the blueprint prepared by Him as contained in the Bible and in the *Book of Mormon* and the *Doctrine and Covenants* and the *Pearl of Great Price*.

I could tell you some wonderful experiences that I have had in meeting people not of us; for instance, when I was in Holland on my first mission in the city of Utrecht, they had a seminar where they taught young men to prepare for the ministry, and they used to come and attend our meetings, and then they would remain sometimes for hours at a time to ask questions, and we found that they did not have the answers; for instance, one of them said to me, "You cannot prove that baptism should be by immersion." I said, "Yes, I can."

"Well," he asked, "how?"

I said, "You have studied some Greek, haven't you?" and he admitted that he had, and I said, "What does the word *baptizo* mean?"

He said, "Immerse."

I said, "Why don't you do it?"

Then he asked me this question. "Do you think the Lord will hold us accountable if we teach things that we know are not in harmony with the Bible?"

"Well," I said, "I would rather let the Apostle Paul answer that question," and I quoted what Paul said:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1: 8.)

"Now," I said, "let your conscience be your guide when you are teaching things that you know are not in harmony with the scriptures."

There was an article that appeared some years ago in a pamphlet that Brother Orson F. Whitney wrote, entitled, "The Strength of the Mormon Position." This is a statement by a noted member of the Catholic Church, and I think it has something very important in it that those of us interested in missionary work could well give a little thought to, and I would like to read it to you. He said:

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well-acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science, and philosophy. One day he said to me: 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all here is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succesession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.'" (*A Marvelous Work and a Wonder*, LeGrand Richards, pp. 3-4.)

Now, if every Christian in the world could accept that and then decide which is right, we would just gather them in by the millions if they were willing to obey the commandments. Some of them are not, as you know, after they become converted. We have thousands of people converted to Mormonism who have never had the courage yet to accept it, but they believe that Joseph Smith was a prophet of God.

This is only in harmony with the scriptures. You remember what Paul said: "One Lord, one faith, one baptism," (Eph. 4:5): in other words, one Lord, one Church, and one baptism. How could there be more than one Church that God our Eternal Father and His Son Jesus Christ could approve, because they must not conflict with each other, for surely the Lord cannot be divided against himself? You know what Jesus said, that a house divided against itself cannot stand. So there can only be one Church of Jesus Christ in all the world.

That does not mean that all these Protestant churches have no good in them, when they teach people to pray and they teach them to try to live right. You and I could go out and organise

a Church. That is why we have hundreds of them, because they are churches of men, just like civic organisations and other institutions organised by men to help people to do things that are worthwhile, but no man can organise a church with divine authority and power to bind on earth and it shall be bound in heaven except they are called by God the Eternal Father and ordained to His priesthood. That is what Jesus meant when He said to the Council of the Twelve:

"Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15: 16.)

". . . and whatsoever thou shalt bind on earth shall be bound in heaven. . . ." (Matthew 16: 19.)

Ordinances performed, no matter if there are thousands of churches, will not be recognised in the heavens until God has endowed that church with that divine power to bind on earth, and it shall be bound in heaven. Of course, the Lord will reward all people for all the good they do, but according to this statement, it is either the perpetuation of the gospel of Christ from His day or it is a restoration of the gospel through the Prophet Joseph Smith. That is why we are not Catholics, and we are not Protestants. We believe in a restoration of the gospel.

If the Bible is true, it cannot be a perpetuation of the gospel from the days of Jesus Christ. I will just read you one or two references. Here is one from Paul:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." (2 Thess. 2: 1-2.)

Now remember, this is long after Jesus had gone to the Father and completed His earthly mission.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first. . . ." (*Ibid.*, 2: 3.)

Now, that means no perpetuation, does it not, of the gospel, but a falling away which would require a restoration?

One more statement from Paul:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned into fables." (2 Tim. 4: 3-4.)

Then there are many more in the scriptures such as Amos, where he says:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8: 11-12.)

Jesus said, ". . . seek and ye shall find" (Matt. 7: 7), and why could they not find it? Because there was a famine in the land for hearing the word of God, and when the word of God cannot be found anywhere, what does that imply? It implies the need of a restoration, does it not?

So we come to that point.

Peter is the one that they claim to follow, and yet Peter, you remember, in talking to those who put to death the Christ, said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3: 19-21.)

According to the Apostle Peter, there had to come a falling away in order that there could be a restitution. That is just as simple as ABC.

I should not think it would be hard for any Christian to recognise the fact that the choice is between one of two churches, and then if we turn to the scriptures to determine which of the two it is, there should be no difficulty in reaching a correct decision.

We come again to the statement of John when he was banished upon the Isle of Patmos. You remember the angel said:

". . . Come up hither, and I will shew thee things which must be hereafter." (Rev. 4: 1.) And then he saw ". . . another angel fly in the midst of heaven, having the everlasting gospel" (*ibid.*, 14: 6), that is the only gospel that can save men, ". . . . to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people" (*Idem*) indicating that no one in the world would be in possession of that everlasting gospel.

If the gospel were to endure from the days of Christ, why should the angel come? It seems incredible that we have no report or account of angels visiting the earth any more, and yet angels are nothing more than servants of the Lord. You remember how Gabriel was sent to Zacharias to tell him about how his wife Elizabeth would have a son, and he would be called John, and how the Angel Gabriel came to Mary to tell her about the wonderful thing the Lord had planned for her.

I would like to read you a few words from Revelation 22: 9. After John had seen all the marvellous things that were shown unto him by the angel, he fell down to worship at his feet, and the angel said unto him:

". . . See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (*Ibid.*, 22: 9.)

In other words, when the "fellowservants, and of thy brethren the prophets" leave this earth, that does not mean that their work is completed, because the Lord rules in the heavens above, and He rules upon the earth beneath, and his servants are sent back from time to time in order to work out His programme that His promises might be fulfilled. As Jesus said:

"Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"Heaven and earth shall pass away: but my words shall not pass away." (Luke 21: 32-33.)

There are so many statements in the Bible that prove that there should be a restoration of the everlasting gospel before the promised second coming of the Christ, that one could not possibly believe in the Bible and believe in a perpetuation of the truth.

AS the curtain came down on another performance, the family group sat silently together for a few moments and then hurriedly pushed their way through the crowds to find any one of the missionary elders. "May we be baptised into your Church?" they asked him.

This was only one of the many wonderful compliments paid by those who visited the Hyde Park Chapel in London to see the joint London Stake/British Mission production of "Promised Valley."

To describe the production as anything less than exciting, inspiring, would do it an injustice. Brother Marion Bentley and Brother Ron Pilkington, who directed it, and Dr. Robert Cundick, who was the music conductor, are to be congratulated.

Who of those who saw it will ever forget the comedy of "The Shirt Song" scene with Brother Fennelly Parsons (George Allen, Epsom Ward) and his eight children, or not recall the heart-tugs of Celia and Jed's singing of "My Heart is Lost and Lonely." The Choir Practice, "It's Good to be Home Again," the Indian Ceremonial Dance, Caleb's Burial, "Sparking" . . . and so many other moments will remain in our memories.

But for me, I don't think I will ever forget the beauty of Celia's voice (Sister Norma Pocock, missionary), the strength of Jed (Philip May) or the rapture on the face of each member of the cast.

DAVID BOULTON

Celia (Norma Pocock) and part of the girls' chorus

Jed (Philip May), Celia, chorus and dancers on stage for the final scene, "The Fair"

The Indian chief (Elder Chester Berry)

'DO NOT FEAR FOR I, THE LORD AM WITH YOU'

BY PRESIDENT MARION D. HANKS
OF THE FIRST COUNCIL OF SEVENTY

CHARLES MALIK, the former president of the United Nations General Assembly, a great diplomat and man, a time ago made this statement: "We—all of us—need a mighty spiritual revival. The ideal of a settled, successful, selfish life is wholly inadequate. One craves to see great themes sought and discussed, great causes espoused. One burns for the reintroduction into life of the pursuit of greatness. Everywhere I go I find people sitting on the edge of their seats, waiting to be shown the way.

"There are infinite possibilities, both material and moral, to vindicate freedom against unfreedom, joy of living against tyranny, man against all that is subhuman and inhuman, truth against darkness and falsehood and God against the devil and his works. The time is here not for pessimism and despair, but for a vast advance on many fronts."

I believe that these words are true. They reflect the experience I have had. They have been stated in his own way by President McKay, and I sat thinking of what the Lord has said to bulwark and sustain and lay the foundation for optimism and faith in this time of apprehension and uncertainty and discontent and fear.

There was a little band of struggling people in Harmony, Pennslyvania, in 1829. There was not yet a Church; there was not yet a published *Book of Mormon*. There was a man with a story, and the Spirit of God moved upon them and bore witness that he was telling the truth, and so they rallied to him and gave him their allegiance and asked him what they must now do. The answers he gave them were the answers which made possible for them the greatest gift of God to man—happiness here, quiet conscience, truth, and eternal opportunities for creative expression ultimately in the kingdom of God with our Heavenly Father.

To this struggling little band, beset and sore tried, and I am sure some of them seriously concerned, came these words:

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (D&C 6 : 33-34.)

In 1831 there was a Church and a published *Book of Mormon*, an organisation with officers, but the little Church was in its formative period. There was imposition. There was already serious mobbing. There was disbelief and great antagonism.

In that day to his people, through the Prophet, the Lord said:

"Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come." (Ibid., 68 : 6.)

Through all the books of recorded revelations of God to man, one may read again and again the marvellous message of fearlessness, of faith, of courage, of testimony, of a sound, strong mind. The words of Paul to Timothy, his son in the Gospel, give strength and courage and ought to lay foundations for us to stand up where we are and bear our own witness of faith and not of fear. Said Paul to Timothy, as well you know, "For God has not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Timothy 1 : 7.)

Out of the ancient record words well known, again, to all of you, words of faith and assurance: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; . . . " (Psalm 23 : 4.)

Through all the dealings of God with man there have been trials and troubles and afflictions and impositions and apprehensions, and there have been the repeated assurances of God to man that he should be of courage and not fear.

There is one other citation in the Doctrine and Covenants which I would note, and one from the *Book of Mormon*. The section known as thirty-eight has in it some of the great literature of the restoration, in my estimation, and among the statements of faith and assurance God gave is this magnificent, simple and wonderful one: ". . . if ye are prepared ye shall not fear." (D & C 38 : 30.)

Alma, teaching the people out of his own experience, and some of it had been less than admirable in his youth, answered in a most marvellous way what the preparation is that we must have if we are to stand without fear.

In the fifth chapter of the book of Alma are these wonderful words, and they are written (spoken in their time) to those who had once experienced a change of heart. Alma's question to them is ". . . if you have experienced a change of heart, and if you have felt to sing the song of redeeming love, I would ask, can you feel so now?" And then these questions:

"Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble?" (I skip a word or two for the sake of emphasis and time.)

"Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

"Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared; . . .

". . . is there one among you that doth make a mock of his brother, or that heapeth upon him persecution?

"Wo unto such an one, for he is not prepared, . . ." (Alma 5:26-31.)

The Lord has given us in His great goodness and graciousness a foundation of firmness upon which we may stand if we will, without fear, but with faith, based on preparation, a preparation which He, through His prophets, has clearly spelled out. If you have had a testimony of the Gospel, if you have felt in your heart this great stirring, moving, satisfying love of God, do you have it now? Are you obedient? Do you keep the commandments of God?

He talked of humility and of faithfulness. He talked of weeding out of our lives pride and envy, persecutions and mockery. I offer these simple suggestions—over-simplified and only in headline—as to what we may do to have faith and weed out fear. We may learn the Gospel. We may obey the injunction of God to search diligently, to seek, to knock, to ask, to invest ourselves in an honest effort to know what we are talking about.

I heard someone say (and I cannot personally vouch for the accuracy of this, but I think probably it is so) that those who read the *Book of Mormon* out loud to put that book on the records which are for sale completed the task in something like thirty-five hours or less. Yet there are Latter-day Saints who live and die and never read the book.

In addition to learning, we must live as the Lord has commanded us. There are so many marvellous directions and injunctions and suggestions and commandments from God, but let me repeat only a few words, very familiar to all of you, because they seem to me to constitute the heart of the spirit of faith which we can have if we will. The Lord said that if we exercise power and authority and leadership in the Church it must be done on the basis of ". . . . persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, . . .

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom we have reproved, lest he esteem us to be his enemy." (D & C 121:41-43.)

The word charity is used, and the word virtue. I thought at an early hour this morning of some counsel Alma gave his son, Shiblon. Some of the great instructions of the *Book of Mormon* are given by fathers to their own sons, a magnificent example, and some of the greatest testimonies borne. Hear these words of Alma to Shiblon:

"Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

"Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times." (Alma 38:13-14.)

If we are to have faith and turn away fear, we must learn and live, and I would add, share and serve the Gospel of Jesus Christ. You are all very familiar with the impressive account in the story of Lehi's vision of the great satisfaction that came to Lehi as he tasted the fruit of the tree—that tree which represented the love of God. Let me read you what followed his expression of satisfaction as he tasted the love of God.

"And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

"And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . ." (1 Nephi 8:11-12.)

I conceive this to be the simplest and most understandable of human emotions. That which is beautiful and good and satisfying to the soul is infinitely more so when shared with those we love. I believe this is the foundation of the missionary work of the Church, of the Primary programme and the genealogical programme and he serviceman's programme, and every other effort made by the Church to lift and inspire and strengthen the individual child of God.

If we will learn for ourselves through investment, through effort, through search, if we will live and share and serve God—the Gospel, His good word, His glad tidings—then we have no need to fear, not him who can kill the body, not any man, or any foe. We have need to do all that we can. We have need to make the kind of preparation God asks of us, and if we have so done, then we can stand with a spirit of power, of strength, of a sound mind, and bear testimony of Jesus. We can be of good cheer and fear not. We can have that fearlessness characteristic of God's children in all the ages who have had such a change of heart—the change of which our President has spoken today. The prophets of old spoke of it, and of it I testify, thanking God that so far as I am able to know my own heart and my own mind, I may say to you that I am not afraid of Mr. Kruschev or what he can do. I am afraid of the influence of the one whom the Scriptures occasionally call Beelzebub. I have a respect for him and what he can do if we permit him. I do not want my feet on the side of the line where he is in charge.

NEWS FROM STAKES & MISSIONS

Sisters In 'Oklahoma!'

Sixteen-year-old Janet Collins and her sister, Susan (19), of the West Manchester Branch, North British Mission, starred recently in the local production of "Oklahoma!" at the Broadway Theatre, West Manchester.

Susan played the female lead. This was her first big production. Janet is the Branch Chorister; Susan, 1st Assistant in the YMMIA.

First Award Winners

Brian Lambert, a deacon, and David Edwards, a teacher, became the first two boys to gain the Aaronic Priesthood Individual Award in the West Manchester Branch recently, when they received their certificates from Branch President R. Riley.

* * *

A canteen of cutlery was presented to President and Sister Gill by members of the Gloucester Branch at a farewell social. The Gills have now returned to their home in America.

London Stake Convention

The London Stake Relief Society visiting teachers held their convention in the Hyde Park Chapel. At the convention the youngest and oldest visiting teachers were honoured — the youngest in the Stake being Sister Ruth McKeown; the oldest, Sister M. A. Hawkes. They are both members of North London Ward.

The talks were, naturally, on visiting teaching, and among the speakers were Sister T. Darling, wife of the Stake President, and Sister Perry, Stake Relief Society President.

Joint Winners of Trophy

Gillian Smith and Derek Eccleston, of the Coventry Ward, Leicester Stake, were joint winners of the Peter Hannis Trophy, awarded annually to the child with the best attendance at Primary and Sacrament meetings. These two youngsters finished with identical percentages for both meetings.

Immediately after the presentation of the trophy, Bishop L. Humphries gave a certificate of graduation from primary to the MIA to Peter Hannis. He was the first boy in the Coventry Ward ever to gain this certificate. In his comments, Bishop Humphries praised the Primary Association for the solid foundation that it gave to the young persons in the Church.

Change in Branch Presidency

At the Wolverhampton Branch Conference, President Jack Lander was released from the presidency after years of service. The newly-organised Branch Presidency is Daniel Griffiths, President; Ernest Collins, 1st Coun-

Janet and Susan Collins, who starred in "Oklahoma!"

Irish Saints, missionaries and friends before they set out on the arduous climb up to the Knockagh Monument, Belfast

Below: The Presidency of the Scarborough Branch Relief Society,

Brethren of the South-West British Mission at the recent Senior Aaronic School

sellor; Sidney Gwalchmai, 2nd Counsellor; and Howard Smith, Clerk.

Senior Aaronic School

Sixty brethren in the South-West British Mission attended opening exercises of the mission's first Senior Aaronic Priesthood School at the mission headquarters, Well House, Bristol. Brother Dennis Collins, the District Councilman assigned to Senior Aaronic in the Bristol District, conducted the meeting.

Certificates were awarded to fourteen couples who are preparing for advancement in the priesthood.

Mission President A. Ray Curtis and his wife were present. The twelve-lesson study course was prepared by President Stephen H. Winter, 1st Counsellor to President Curtis.

* * *

Owen A. Johnson, son of the Derby Ward Clerk, flew from Derby to Londonderry in Northern Ireland to become the Ward's first labour missionary in the field.

Irish Saints Go Climbing

More than 100 Irish saints, missionaries and investigators attempted the climb up to the Knockagh Monument, outside Belfast, Northern Ireland, recently—only the young and lively members of the party reached the top.

* * *

The Nottingham Ward Aaronic Priestood beat Leicester 3–1 and Derby 2–0 in the first round of the Leicester Stake Five-a-side Football competition.

Branch in Isle of Man

A warm welcome to saints who are planning to holiday this year in the Isle of Man is assured by members of the recently-formed Douglas Branch. They now have their own premises at 54 Athol Street, Douglas, and hold Sunday School and Sacrament meetings.

Wet But Undampened

Rain delayed a party of Plymouth Saints who were travelling to the London Temple. A deluge found so many holes in the roof of the hired coach that they had to stop at Exeter and wait for a replacement. They arrived at the Temple an hour and a half late.

Built Their Own Font

Coventry Ward members have built their own baptismal font in a corner of their large recreation hall. Much of the work was carried out by Brother D. Lambert and Brother H. Smith. who laid the bricks and tiled the font, and Brother F. Wilson, who was the carpenter.

A mural has been commissioned to cover the wall behind the font.

BIRTHS:

To Brother and Sister Mcreynolds, Leicester Ward, a son.

To Brother and Sister W. Shaw, Derby Ward, a daughter, Deborah.

To Brother and Sister Brian Preece, Dudley Branch, a son, Keith Spencer.

To Brother and Sister Montgomery, Nottingham Ward. a daughter.

To Brother and Sister N. Oldham, Nottingham, a daughter.

To Brother and Sister R. Payne, Nottingham, a daughter.

To Brother and Sister Klich, Wolverhampton Branch, a daughter, Jenifer Helene.

Brothers F. Wilson, H. Smith and D. Lambert, who built a baptismal font in the Coventry Ward Chapel

Members of the Kings Heath, Birmingham, MIA dressed up for their "Hawaiian Luau."

Left: The new Isle of Man Branch membership—back row, left to right, Elder McNally, Elder Reay, Elder Jorgenson, Elder Ryan, H. Allen, Elder Savage. Front row: Sister Bennett, Sister Walker, Sister Beels, Sister Kathleen, Sister C. Walker. They now have their own premises at 54 Athol Street, Douglas, and hold Sunday School and Sacrament meetings there.

IF I WERE YOU

(continued from page 137)

—but I had decided long before that for me at least death would be better than to betray myself and my country." As I waited for him to continue I glanced at him and saw in his eyes the inner calm and serenity of a sage thrice his years. He began again, "I looked up and told him to pull the trigger—that I was prepared to die. I closed my eyes and waited for the end, but a moment later he laid the gun down and smiled weakly and said something about just testing me. They never bothered me again."

As the enormity of my friend's ordeal engulfed me I could not bring myself to speak, and we drove on for several miles in silence. Softly then he said almost to himself, "I think I've passed—I know myself now."

This is the test we must be prepared to face. We must strengthen our personalities to become masters of our destiny. Few of us will undergo my friend's experience, but I think we meet one of our first real tests of character when friends conduct themselves in a manner not up to our standards and we must decide to remain with them or leave.

The answer again is straightforward, for sometimes we come to the line beyond which we simply cannot go. I've been in this predicament only once or twice, but I've found that a remark like, "You are some of my very best friends and I admire and respect you, but now we are beginning to do things which I honestly believe to be wrong and so I cannot remain with you," will give you a graceful exit and win you greater respect and admiration.

True, you may have to endure an unkind remark or two and, if so, then do it with a quiet dignity befitting your character. One thing I promise: you will not lose friends but gain them, and they will recognise in you qualities which draw the respect of everyone. Most important, when you have passed this test you have just met a new person. He stands a little taller now, and there is this bit of wisdom and confidence about him that somehow we hadn't noticed before.

Bible Stories For Children

ENOCH AND HIS CITY

BY EMMA MARR PETERSEN

ADAM'S children and grandchildren and their families spread out into the distant parts of the land, building cities and making farms. Many of them lived righteous lives and served the Lord, but othere were evil.

There was a man named Enoch who was the father of Methuselah, the oldest man who has ever lived on the earth. Methuselah lived to be 969 years old. Enoch was also the great-grandfather of Noah, who built the ark.

Enoch lived such a good life that God came down from heaven and walked and talked with him. But Enoch was very timid, and was afraid of the wicked men who lived in his day. One day the Lord commanded him to go out and preach to these men he so much feared. The Lord wanted these evil people to repent, or he would have to destroy them. So he asked Enoch to go out and try to save them. This call frightened Enoch, who said to the Lord, " I am but a lad, and all the people hate me, for I am slow of speech."

The Lord replied, " Go forth and do as I have commanded thee, and no man shall hurt thee." He told Enoch if he would do this his tongue should be loosened and he should become a forceful speaker. Enoch was told, too, that the Lord would give him great power, even to moving mountains or turning rivers in their course, just by speaking a word.

Comforted by the promise of the Lord, Enoch began to preach. He climbed on top of high places and there, with a loud voice, told the people of his visit with the Lord and that the Lord had told him to call them to repentance. He rebuked them for their sins. The people were offended because of what he had told them, but as the Lord had said, they did not hurt him.

What he said caused a great stir among the people. Nearly everyone wanted to see and hear him. They left their work to go out where he was. Some called him a prophet, but others thought he was a wild man. Yet as they heard him speak, they learned that he was a prophet and that he had walked with God.

As they listened to him preach fear came upon them. They began to see that their sins would lead them to destruction. They desired to save their lives, so they paid attention to what Enoch said. So powerful was Enoch as a prophet, and so frightened were the people, that they trembled and could not stand in his presence.

Many began to believe in his words and resolved to live good lives. Enoch continued to preach, and each day more people joined his congregations. Soon there were enough to make a city, and the city they built was called Zion. When their enemies came against them to battle, Enoch led his people to victory. All his enemies feared him greatly. Using the power the Lord gave him, Enoch, by speaking a word, moved mountains, changed the course of rivers, and did other great things. The roar of lions was heard in the wilderness. A new land came up out of the depths of the sea. When the enemies of Enoch saw these things happen they fled from him and stayed a long way off.

There were giants in the earth those days, and even they were afraid. Soon the enemies of Enoch began to fight among themselves, so that there was war all around. But in the city of Enoch, which was called Zion, there was peace, and the Lord came and lived among His people, for they were righteous.

Not only was the city called Zion, but the Lord called the people Zion also because they were of one heart and one mind, and were so righteous. There were no poor among them.

The other people in the earth were so wicked that the Lord decided to take Enoch and his righteous city of Zion away from them, so He took them into heaven. As Enoch looked down upon all the people on earth and saw how wicked they were he wept, and the heavens also weap and shed their tears upon the earth as rain.

The Lord told Enoch that a flood would be sent to destroy all those wicked ones, and that a new start would be made with men upon the earth, to see if they would live better after the unrighteous had been drowned. Enoch asked the Lord to allow a member of his family to be the one to make this new start. This the Lord granted. So when the city of Zion was taken into heaven one of Enoch's sons and his family were left upon the earth. This son's name was Methuselah, the man who lived to be 969 years old. He was the grandfather of Noah, who built the ark and was saved from the flood.

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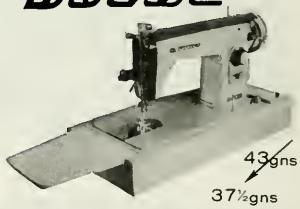
Sister,
you need a
Brother



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Establishing a Bridgehead

BY JAMES R. CUNNINGHAM

The second in the series of articles entitled "Lost in the Genealogical Forest"

BY establishing a "bridgehead" we mean, *finding out to what Parish our family belongs.* This is most important, indeed essential, here is the reason why.

About 1835 *onwards began the great Industrial and Social Revolution.*

Prior to this time industry and people had remained static. The population worked at farming or local crafts and so remained in one locality, usually a Parish. The Parish supplied almost all their needs, they were born, married, lived and died in the boundaries of the Parish.

The Parish authorities looked after the roads, petty justice, charity, education, in short the "Parish" was a small kingdom. Anyone calling from another Parish was a "foreigner" and looked upon with suspicion.

Indeed people legally belonged to a "Parish and if in want could be forcibly transported back to their native Parish by law. This situation had existed for many centuries, then came the inventions of steam locomotives, steam for manufacturing goods, unions to demand better working conditions, National Schools and Poor Laws.

The effect of this freedom and ease of movement was the end of the old "Parochial System". The population began to move to form large towns where the factories provided work. New industries, new towns were born as families began to move and settle in different parts of the country.

Therefore our task is to *TRACE OUR FAMILY* from the years of general movement, 1837 to 1963, to the years of Parish residence, between 1538 to 1837—and this is the area where you will gather the mass of names and dates of your ancestry.

We need to trace our family through the shifting population period (Area 1) to the permanent residence period (Area 2).

Unless we do this successfully we have little hope of the "pay-off" in terms of generations of connected ancestors.

What records do we search to develop our lines in Area 1?

Births	1837		
Marrs			
Deaths			
Registry	1841	Census Returns	FREE
Charge	1851	Census Returns	FREE
	1861	Census Returns	FREE
	1871	Census Returns	CHARGE
	1881	Census Returns	CHARGE
	1963	Personal Information from Relatives	

In 1837 the Registry of Births, Marriages, and Deaths began. Their are two kinds of Registries, local and general. The local registry covers a certain area, the general registry covers all England and Wales. If you are *sure* of the place where your parents or grandparents were born, married, or died, you can easily obtain the certificate desired upon application. If you are *not sure,* then apply to the General Registry, Somerset House, Strand, London, they will give you the charges.

Having obtained certificates stating where your ancestors were born, we take the next step by searching the Census Returns. The Census was taken every ten years, beginning 1841. It shows each household or family in the country, giving relationship, age, trade, etc. Also the important fact we are seeking for: *the Parish in which they were born* (except the 1841 Census).

The Census Returns for 1841, 1851, 1861, are kept in the Public Record Office, Chancery Lane, London, and can be searched there, free of charge. The 1871, and 1881, etc, are in the General Registry of Births, Marriages and Deaths, Somerset House, Strand, London, and information is given only to Postal Enquiries.

When you have obtained your certificate giving the place, and year of birth, of your ancestor, take it to the Public Record Office and examine the Census Returns of that place, usually you will find your family, and the record will indicate the Parish they came from.

If you cannot find your family in the 1861 Census, then try the 1871 or 1881. It is also good policy to search the same area in the earlier Census Returns right back to the 1841 Census.

Thus you will have traced your ancestors through the troublesome years of General Movement to the years of Parish Residence and you will have *established a Bridgehead.*

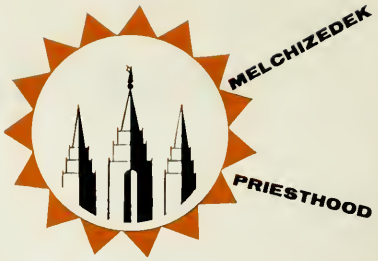
Assignment for this month. Go to, and establish a Bridgehead in a Parish by using Certificates and Census.

When you locate your family in the Census you will have the "Jumping Off" point for research in the Parish, which we will consider next month.

SUGGESTION: Have a Genealogical get together.

All persons whose lines are "established say in "Devonshire" "Yorkshire Puddings", "Geordies" from Northumberland and Durham, "Kentish Men", "Taffy's" from Wales etc., meet together to *share* their common interest.

Elders should encourage their Families to read Good Books



A PROJECT to be sponsored by the Church Service Committee of each Priesthood Quorum is one of teaching the members to begin a home reading course in each family.

Too few of our members study the Scriptures and our other good books. Too many are content to live without reading.

Quorums should teach their members to become readers, to learn to love good books, to "search the Scriptures" as the Saviour Himself commands, and encourage their loved ones to do likewise.

Many families in the Church read a few verses of Scripture before each family prayer in the evening. Some read a few lines in the morning before their prayer at the beginning of the labours of the day. How much each family would be benefitted by it.

Some people cannot sit down and read whole chapters of the Scriptures, but will listen to the reading of a few well-selected verses. Why not adopted this plan ?

Then there are many good books which can be read. We should be certain, however, that they are dependable in their doctrine, because there are some books which have been privately written and which carry private ideas not always in keeping with our orthodox doctrines.

What are some good inspirational books? We cannot list all of them, but we mention just a few :

One of the most stimulating books we have today is called "Home Memories of President David O. McKay." It gives an intimate picture of the home life of the President and his lovely wife. It shows how they have developed such a wonderful spirit of love at home, and how they have trained their children in all of the virtues of Gospel living.

President McKay is a poet, as well as a Prophet. This book contains some of the poems he has written to his wife on important anniversaries, to his children away on missions or at school, and shows how love and harmony have been woven into their lives. This book would do all Latter-day Saints a wonderful service.

The President's book, entitled "Gospel Ideals," is likewise filled with inspiration from the lips and pen of our great leader, and would make important reading for all families.

Books of sermons and writings of his Counsellors are also available and filled with inspiration.

"Gospel Standards," by President Heber J. Grant, is another faith-inspiring volume which may well be read with profit in every home.

The doctrinal works of Dr. James E. Talmage, particularly "The Articles of Faith," also "Jesus the Christ," continue to be among our most loved church books.

Such writings of President Joseph Fielding Smith as "The Way to Perfection" and "Essentials in Church History" are found on bookshelves of most active Latter-day Saints.

Missionary volumes such as "What of the Mormons," by Elder Gordon B. Hinckley, and "A Marvellous Work and a Wonder," by Elder LeGrand Richards, speed the conversion of many investigators.

The books of President J. Reuben Clark, Jr., on the value of the Scriptures, and his "One the Way to Immortality and Eternal Life" are steady and inspiring.

For those who are interested in the *Book of Mormon* and archæological and historical aspects of it, Dr. Hugh Hibley's books, "An Approach to the *Book of Mormon*" and "Lehi in the Desert" are invaluable.

But there is no substitute for the Scriptures. They should never be laid aside for other books. Let these other volumes supplement our reading, but always our main religious reading should be in the four standard works : the Bible, the *Book of Mormon*, the Doctrine and Covenants, and the Pearl of Great Price.

As we seek to establish testimonies in the hearts of our children, they need contact with the actual revelations and word of God, more than with a commentary.

Can anyone fail to be impressed with the promise of Moroni in the last chapter of the *Book of Mormon*, in which he promises that the Lord, by His Spirit, will give a testimony to the earnest and prayerful reader of *the Book of Mormon ?*

How many Quorums help direct their members in reading good books?

Some do so by prescribing definite chapters of a given volume to be read each month. It might be 20 chapters of the *Book of Mormon*. It might be the Gospel of Matthew in the New Testament. It might be five chapters in one of President McKay's books, or some other good volume.

But it should be placed on an assignment basis. Then a report should be called for, to permit Quorum Presidents to follow the progress of the members in their reading habits.

Always it should be urged upon the Quorum members to include their families in these reading projects. There are good Church books for children and adolescents. They may be read with interest by parents also.

These projects should be FAMILY projects, not for the father or mother alone. Children need education in Gospel truths as well as do the adults.

Ward Teaching

Lesson 6 : June 1963

Fighting Immorality

IN a world of moral depravity, modesty is a diadem in the crown of virtue. There is an ever increasing need to emphasise the importance of this majestic quality. Unchastity is recognised as one of the worst of evils. The greatest empires of the world have fallen because of the lack of chastity. Immorality has not only been the downfall of nations, but it is one of the chief causes of broken homes and it weakens individual character. What has devastated peoples of the past still threatens the nations of today.

How should we counter this destructive influence ? Let us remember the Ten Commandments. Adultery was listed second only to murder. The Lord has never suspended this law, but he has re-emphasised its importance. Since modesty is the forerunner of virtue we should exploit fully the strength that comes from that which leads to personal purity. This quality of character is the safeguard of those who have in their heart the desire to live righteously. Modesty grows through control of thought, speech and dress. If we never permit unchaste thoughts to enter into the mind, evil will not be given place therein. If we do not yield to base thinking, our speech will be above reproach and our acts will parallel thought and speech.

Personal purity is influenced a great deal by what we hear and see. From these sources come many suggestive things that bring into the mind that which is evil. Vulgarity is flaunted everywhere. On the increase are tainted jokes. Men and women violate the conventions of society by repeating these indecent stories. In this practice there is grave danger. When we hear evil spoken, thoughts are planted which can undermine our individual moral strength. If we are guilty of speaking evil, it may weaken the will of our associates. A serious problem affecting modesty today is improper dress. In some instances men and women are slaves to fashion. In the words of Benjamin Franklin, "There are numbers who, perhaps, fear less the being in hell than out of fashion." Those who follow the fads of fashion sometimes wear that which makes them brazen, bold and shameless.

We should keep in mind that among those who create fashions in dress are some evil and designing persons. Because daring styles in clothing are introduced is no reason they are approved and accepted. Being properly clad is one of the marks of a real lady or gentlemen. The cause of many moral tragedies has been traced to improper dress. It should always be remembered that modesty will never compromise principle for popularity. Each of us are under obligation to cultivate this uplifting influence. Control of thought, speech and dress will help us in our quest to acquire this noble quality.

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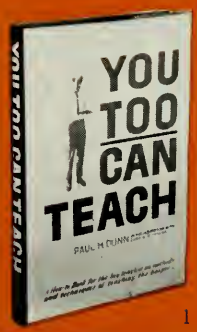

1

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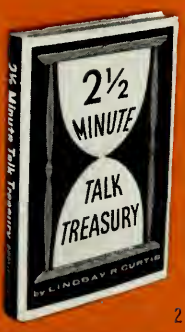

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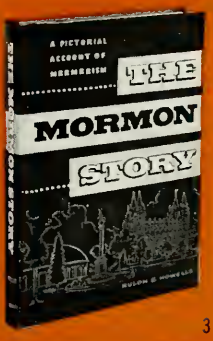

3

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Projects to Keep the Boys Active

THE programme of activity followed by an Aaronic Priesthood quorum is the key to the interest and attendance of the boys who are members of that quorum.

If an interesting programme is followed, the boys will attend and take part. If there is nothing definite planned, the boys will lose interest and stay away.

This is true in all phases of life, and is the secret of success in any organisation. Activity makes life. Inactivity is devastating. Therefore we must provide wholesome activity for our boys.

But in a quorum, that activity must be faith building, and must be directed toward building up the Kingdom of God as well. We should not look upon it in any selfish manner. We should always endeavour to build up the Church and assist our fellow-men. It is surely true that he that saveth his own life shall lose it. But if we lose ourselves in the service of God, we save our own souls.

The Presiding Bishopric has approved many activities for boys on a quorum basis. These projects are called "Quorum Service Projects." Here are a few of them:

1, Helping to keep the ward meeting house and grounds in a presentable condition.

2, Cleaning classrooms under the direction of the presiding brethren of the ward.

3, Distributing printed programmes of ward activities.

4, Assisting in replacing broken windows in the meeting house.

5, Repairing and distributing toys to unfortunate families at Christmas time.

6, Assisting others in times of sickness.

7, Helping widows and other dependent families, sweeping snow in winter, carrying in coal and chopping wood, or doing garden work in summer.

Boys of the Aaronic Priesthood helping to keep their Chapel grounds tidy

8, Distributing ward budget cards for the bishopric.

9, Chopping winter's supply of wood at ward meeting houses which require wood in heating.

10, Assist in beautifying ward grounds under the direction of the bishopric. This could mean clipping lawns, helping to plant flowers and shrubs, or, in winter, sweeping snow from walks.

11, Assist member farmers in time of illness or other need.

12, Help in the care of sacrament table linen.

13, Attend baptismal excursions to the temple, to do work for the dead.

Others adaptable to local conditions may be devised and planned by the boys and their leaders.

One of the important activities for Aaronic Priesthood brethren is ushering in our public meetings.

In every meeting where there are a considerable number of people in attendance, ushering is necessary. There is always a tendency on the part of people to sit near aisles and not move in, thus blocking off seats in the centre of the rows. And there is also a tendency to fill up the back rows first, leaving front rows empty. Good ushering also is a great aid to reverence in our meetings.

It is suggested that bishops and branch presidents assign the Aaronic Priesthood brethren under 21 to be stewards in caring for this necessary ushering.

Although our people are left free to sit where they please in our meetings, unless there are some whose seats are specially designated, often people coming into our meetings do not know where the vacant seats are. And there are always those who come to our

meetings for the first time and need to be escorted to their seats.

Keeping doorways closed while prayers are being offered and while the sacrament is being administered, or keeping order in the halls and on the grounds while meetings are in progress, are among the responsibilities of ushers and stewards.

Badges should be worn by these stewards so that persons desiring assistance may easily recognise those designated to provide such service.

Aaronic Priesthood quorum leaders are expected to train and supervise young men in the art of ushering in our meetings.

Ushers should never merely point to an area where there are vacant seats. They should actually escort the people and see that they are properly seated.

They should show new-comers to cloak-rooms, and should otherwise make it pleasant for them to come to our meetings.

The importance of courtesy cannot be over-stressed. This should be taught to each boy, so that gentlemanly tactics will be employed at all times.

Nothing more favourably impresses adults than courtesy on the part of young people, and ushers appointed to meet and care for the public will do their part far more effectively if they will but employ ordinary courtesy in dealing with the people.

* * *

"LET the Saints remember that great things depend on their individual exertion, and that they are called to be co-workers with us and the Holy Spirit in accomplishing the great work of the last days; and in consideration of the extent, the blessings and glories of the same, let every selfish feeling be not only buried, but annihilated; and let love to God and man predominate, and reign triumphant in every mind, that their hearts may become like unto Enoch's of old. . . ."

JOSEPH SMITH

This Month

(continued from page 131)

carrying the *Book of Mormon* to the American Indians in western Missouri.

The Prophet led groups of Saints from Kirtland to Missouri, there to await the revelation promised, which would tell the location of the New Jerusalem in the latter-days.

IN 1833—To Build Temple.

The Saints prepared to build the first temple of modern times at Kirtland, Ohio. On June 1 the Prophet received a revelation from the Lord giving instruction pertaining to this undertaking. Among other things the Lord said: "Verily, I say unto you, it is my will that you should build a house. . . . Let the house be built, not after the manner of the world, for I give not unto you that ye shall live after the manner of the world; therefore let it be built after the manner which I shall show unto three of you." The Lord then proceeded to give the dimensions of the building, and indicated some of the holy purposes to which the temple was to be dedicated.

IN 1834—March of Zion's Camp.

The brethren of "Zion's Camp" marched to Missouri to give relief to the Saints who were being cruelly persecuted by their enemies in the vicinity of Jackson County. The revelation at Fishing River, Section 105 of the *Doctrine and Covenants*, was given on June 22. It was a notable revelation in which the Lord accepted the sacrifices of his persecuted people.

1837—The Mission to England.

Under inspiration from heaven the Prophet set apart Heber C. Kimball, one of the Twelve, to preside over a mission to England, to be the first foreign mission of the Church in these last days. Orson Hyde volunteered to accompany Elder Kimball, and he was set apart also. Joseph Fielding, who had emigrated from England and had accepted the gospel in Canada, was also assigned to this same mission. The Prophet advised these missionaries to preach the first principles of the gospel. Later Elder Willard Richards volunteered to accompany the brethren and he was set apart for the work. They left on June 13 for Great Britain.

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LONDON TEMPLE ENDOWMENT REPORT — APRIL 1963

Church unit	Male this month	Female this month	Total M.&F. to date this year	Total M.&F. this month	Same period last year
Leeds Stake ..	1	1	2	44	167
Leicester Stake ..	5	5	10	190	301
London Stake ..	35	35	70	324	317
Manchester Stake	73	71	144	172	185
Glasgow Stake ..	28	24	52	55	—
British Mission ..	32	29	61	146	148
South-West British	59	52	111	179	132
Central British ..	17	18	35	136	180
North British ..	7	5	12	12	153
North-East British	9	6	15	89	—
Scottish	—	—	—	1	—
North Scottish ..	—	—	—	5	—
Irish Mission ...	—	—	—	1	—
Sunderland	4	3	7	—	—
Visitors	26	10	36	1819	1550
Totals	296	259	555	3173	3133

Home is where the Heart is

(continued from page 129)

they learned at the same time to honour and respect their father for what he did ?

Love begets love. Respect begets respect. Honour begets honour.

But the opposite is likewise true, and as children lose respect for an unwise and unloving parent, they lose respect for their wishes and his rules in the home. As they lose respect for the rules of the home, they lose respect for other rules also; the rules of the school, the rules of the playground, the rights of others, and the law of the land. And so we encourage tendencies toward lawlessness in some of our youth.

Children are a product of their own homes, and although there are some exceptions, by and large they adopt the expressed opinions and daily habits of their parents.

The great need of our country today is for family units based upon mutual love and confidence, between husband and wife; where children may enjoy sympathy, affection and understanding; where group activities are the rule, where justice and fair play are observed, and where self-expression is encouraged. We need homes where children learn respect for their parents, respect for law and order and a love of God.

We need to understand that the Almighty has placed upon each and every parent the obligation to teach their children while they are young to serve the Lord, to pray, and to keep His commandments.

There is nothing in life more important. Parents who permit business or social obligations or pleasure or other interests to come first in their lives, displacing their home time for outside activities, must re-examine their sense of values.

They must ask themselves whether business is more important than the very soul of a son or a daughter.

They must ask if outside pressures which deprive wife and children of a father's companionship are as important as they seem.

They must determine if afternoon parties and evening entertainments or week-end absence from the home can compensate for the difficulties which come into the lives of neglected children.

They must consider whether there is anything more sacred than the love and companionship of a good man and a good woman united in holy wedlock.

They must ask themselves if, after all, the rule of gold is of greater worth than the golden rule.

In the last analysis they must search their souls to determine if the Divine Word pertaining to family life means anything to them, if God is a reality, if obedience to His law is important, and if His promises to the righteous are significant.

I testify to you today that recognition of the laws of God can bring happiness to any home, if father, mother and children will but live those laws.

God is the personification of love, and if we serve Him He can and will keep the light of love glowing brightly in our individual lives and in our families.

* * *

" I don't care what a man's character is; if he's my friend, a true friend, I will be a friend to him and preach the gospel of salvation to him, and give him good counsel, helping him out of his difficulties.

" Friendship is one of the grand fundamentals of Mormonism; it is designed to revolutionise and civilise the world, and cause wars and contentions to cease and men to become friends and brothers."

—Joseph Smith

GENERAL AUTHORITIES INVITED TO FORCES' CONFERENCE

BY CHAPLAIN (CAPT.)
JAMES R. PALMER, USAF
SERVICEMEN'S CO-ORDINATOR
WEST EUROPEAN MISSION

THROUGHOUT the crowded pages of history from our first parents down to and including our day, there have been those who have tried, through whatever means were available, to gain power and authority over their fellowmen. Perhaps volumes could be written on the reasons why countless thousands have been ruthlessly tortured and murdered. However, pride, lust for riches or more power seem to be the most important of the reasons given.

Our Father in Heaven has continued to guide and direct those who have abided by his commandments and lived pure and holy lives. Many times he has given direction to his people to arm themselves to protect their homes and loved ones from their enemy.

The young sons of Ammon led by the great Helaman entered into battle to protect their homes and families from the invading Lamanites. Our Father in Heaven was with these young men, and even though they were far out-numbered and lacked experience, they were able to stand fast and finally conquer the enemy. Many times they were wounded in action, but not a single one was killed.

During the great world wars of 1914, 1939 and the Korean conflict, thousands of young L.D.S. men of British, Canadian, American and other nationalities were killed or wounded. Thousands were taken from their homes and families and placed in greater temptation than ever before in their lives. Some of these young men died, never to enter the presence of God because of things they did or did not do.

Today we have large standing armies, navies and air forces with power to destroy humanity. We now have more young members of the Church in the armed services than at any other time in the history of the world except during the Second World War. With the temptations even greater than before, we feel a need to provide a programme which will bring them even closer to the Church.

The General Authorities of the Church provide, free of charge, a small servicemen's set consisting of the *Book of Mormon*, Principles of the Gospel and several small pamphlets entitled *Chastity* by President Mark E. Petersen, *Message of the First Presidency*, *Two Years Can Be Profitable*, a directory and a small metal tag. We also have a monthly newsletter entitled *The Sons of Ammon Scroll*. This newsletter brings a scriptural thought, faith promoting stories, thoughts by the General Authorities and Servicemen's news.

The most important programme is an annual conference to be held in England for the first time this year. It is open to all English-speaking people and their families. It will be held July 22, 23 and 24 at RAF Lakenheath, Suffolk, near Brandon. President Marlod D. Hanks and, perhaps, Elder Harold B. Lee of the Council of Twelve Apostles, hope to be in attendance, along with all other Mission and Temple presidents in the West European Mission and perhaps stake presidents.

The conference will be held in the new American High School. There are beautiful dormitories and a cafeteria which will provide our lodging and food for $9.50 or £3 8s. for all over twelve years of age, and $5.00 or £1 16s. for those under 12. $1.00 or 7 shillings per family will be charged to defray expenses. There will be geneological workshops, general sessions, new church films, firesides, socials, sports and a big dance. On the last day we plan to attend the London Temple for a special temple session.

Reservations and information for all who are not American servicemen can be made by writing to Ch. Capt. James R. Palmer, 4 Strawberry Close, Braintree, Essex. We have accommodation for only 400 people, so please write for reservations as soon as possible.

If there are any British servicemen or women who have not received the servicemen's set, or do not receive the *Sons of Ammon Scroll*, please send me their names and addresses and I will send them the set and the newsletter.

Bishops and Branch Presidents should ensure that all young servicemen in the first two or three years of their tour of duty are receiving the *Church News*, the *Improvement Era* and the *Millennial Star*, along with a monthly letter from their Quorum as well as their bishop or branch president.

Forty-Two Days Without Food

(continued from page 138)

their ordeal, plus forced inactivity due to their injuries contributed to their survival without food.

Throughout the seven-week trial, they talked, read, and prayed. Miss Klaben credited Flores' great faith in God for helping them keep their minds during the trying experience. "His faith set the example for me to follow all my life," she said. She read the Bible Flores carried in the plane. "I even read the New Testament," she said. "I know now what I have to do, what my work is, what faith is, faith in God."

Like the Saviour, both Flores and Miss Klaben strengthened their faith in God through their ordeal.

What was there about this man that helped sustain both him and his companion during the long days and weeks of their tribulation? Was it ordinary courage that bouyed up his spirits and hopes, and, in turn, hers, as their future seemingly dimmed with each passing day?

No, it was extraordinary courage, sparked by an abiding faith in God, and in His Son Jesus Christ. It was a deep trust and confidence in the reality of the Restored Church and the Gospel of Jesus Christ as revealed in the latter days through the Prophet Joseph Smith.

Flores had not been a Mormon long. Both he and his wife, Teresa, were baptised on December 17, 1960, in Fairbanks, Alaska. They had been Roman Catholics.

A man who worked with Flores in Fairbanks described him as "... intelligent ... resourceful ... and a man of deep religious devotion." This associate called Flores "a practicing Mormon". He neither drank liquor nor smoked, and never touched coffee or tea. "He was one of the few men I knew who always offered grace when he ate his meals," the friend continued.

While his fellow workers would spend their spare time in poker games, Flores would read his Bible or *Book of Mormon*, or he would cook popcorn for his associates. "... He was a devoted tithe-payer," the friend added, "giving one-tenth of his earnings to his church."

Flores himself, after being rescued from the Yukon wilderness, said, "I don't know how I could have made it without my faith. Everything I did was with the help of God. There was nothing else."

On the forty-ninth day of their wilderness exile, Flores and Miss Klaben were rescued after a pilot spotted smoke coming from their makeshift camp and an *SOS* Flores had tramped in the snow in a clearing nearby. Their rescuers discovered they had protected themselves from the biting Yukon cold by wearing extra clothing Miss Klaben had brought along, and by fashioning a shelter from the plane's cabin, seat covers, and canvas fittings. Their only tools were a hammer, a chisel and a pocket knife, but they had plenty of wood and matches for fires.

After recuperating in a Whitehorse (Canada) hospital, the girl was flown home to her family in Brooklyn, New York. Flores and his wife, who flew to meet him, delayed their trip home long enough to visit the 133rd annual General Conference of the Church in Salt Lake City. There he attended the General Priesthood session, two general sessions on Sunday, met President David O. McKay, visited President Hugh B. Brown, and was greeted by other Church authorities.

Thus, a gruelling seven-week test of faith and stamina began to fade into a memory. But long after the Yukon trial of Ralph Flores and Helen Klaben is forgotten, man will still leaf through his Bible, and pause to reflect on the passage "... man shall not live by bread alone. ..."

* * *

"Every man who has a calling to administer to the inhabitants of the earth was ordained to that purpose in the grand council in heaven before the world was."

Prophet Joseph Smith

MISSIONARY ACTIVITIES

Irish Mission

ARRIVALS :

April 16, 1963

Charles D. Lynn, from Lovell, Wyoming, to Coleraine District.
James L. Slade, from Las Vegas, Nevada.
Roy F. Weindorf, from Oakland, California.

RELEASES :

June 27, 1963

Philip G. Condie, from Preston, Idaho. Districts laboured : East Edinburgh, East Kilbride, Londonderry, North Belfast, South Belfast, Central Belfast, North Central Belfast, Mission Home. (District Leader, Assistant to the Mission President.)
David W. Evans, from Clearfield, Utah. Districts laboured : Ayr, Dumfries, Dundee East, Kirkcaldy, Dundee West, East Glasgow, Londonderry, Omagh, South Belfast, Mission Home. (District Leader, Mission Accountant.)
F. Jeffery Platt, from St. John's, Arizona. Districts laboured : North Belfast, Larne-Ballymena, Carrickfergus, Ulster Zone, Belfast Zone. (District Leader, Zone Counsellor.)
Donald B. Rowley, from Parowan, Utah. Districts laboured : Portadown, South Belfast Londonderry, Omagh, Mission Home, South Belfast, Central Belfast. (Mission Editor, Printer, Publisher.)

APPOINTMENTS :

March 29, 1963

John B. Storment appointed Coleraine-Ballymena District Leader.
Michael J. Garbett appointed Mission Counsellor.

April 12, 1963

David W. Evans appointed Mission Accountant.
Merril C. Horne appointed South Belfast District Leader.

North British Mission

ARRIVALS :

April 2, 1963

Earl Gilbert Larrabee, from Salt Lake City, to Ashton.
Max H. Gardner, from Cedar City, Utah, to Preston
Ronald Martell Gay, from Springville, Utah, to South Manchester.
Burnis Kent Finlinson, from Oak City, Utah, to Blackpool.
Joseph Michael Rickards, from Kearns, Utah, to Warrington.

April 16, 1963
Joseph Dee Brenchley, from Ogden, Utah, to Lake.
Roy George Byington, from Clearfield, Utah, to Blackburn.
Eugene Allen Gordon, from Clearfield, Utah, to Lake.
Craig Allan Jensen, from Idaho Falls, Idaho, to Macclesfield.
Douglas Randolph Jensen, from Boise, Idaho, to Kendal.
Robert Glen Openshaw, from Santaquin, Utah, to Kendal.
April 30, 1963
Phil Vernon Wilson, from St. George, Utah.
Alvin Franke Ehert, from Salt Lake City, Utah.

APPOINTMENTS :

April 5, 1963
Kenneth S. Alder appointed District Leader, Burnley.
David Larsen appointed Travelling Elder.
April 18, 1963
Bruce E. Lind appointed Zone Counsellor of Zone IV.
Alan C. Pettitt appointed Travelling Elder.
Judy E. Richins appointed Mission Office.
April 23, 1963
Richard C. Brenchley appointed Travelling Elder
W. James Meldrum appointed District Leader, Blackburn.

RELEASES :

May 3, 1963
Frances L. Mills, from Salt Lake City, Utah. Districts laboured : Middlesbrough, South Manchester, Gateshead, Preston, Mission Office. (Mission Recorder and Typographer.)
Verlene L. Adams, from Oakley, Idaho. Districts laboured : Blackburn, Newcastle, Liverpool, Sunderland, Mission Office. (Secretary to the President.)
Judith A. Loveless, from Salt Lake City, Utah. Districts laboured : Liverpool, Newcastle, South Manchester, Kendal.
Lloyd A. Arnesen, from Salt Lake City, Utah. Districts laboured : Hull, Sunderland, Sunniside, Kolob, Mission Office (Travelling Elder, Companion to 2nd Counsellor), St. Helens (District Leader), Zone Counsellor (Zone IV).
Ronald J. Flint, from Clearfield, Utah. Districts laboured : Leeds, Durham, Grimsby, Gateshead, West Manchester, Wirral, Stockport, Wigan.
Wesley G. Guymon, from Provo, Utah. Districts laboured : Newcastle, Sunderland, Grimsby, Blyth, Preston, Wirral, Kendal, Preston.
Thomas E. Hanson, from Duluth, Minnesota. Districts laboured : Preston, Durham, Newcastle, South Manchester, Lake, Sunderland, Kolob, Burnley (Supervising Elder), Mission Office (Second Counsellor).
Roger S. Kent, from Brigham City, Utah. Districts laboured : South Manchester, Liverpool, Leeds, Hull, Grimsby, West Manchester, Stockport.
May 13, 1963
Phyllis Merrill, from St. David, Arizona. Districts laboured : Hull, North Manchester, South Manchester, Kendal, Rochdale.
Linda L. Bingham, from Douglas, Arizona. Districts laboured : Hull, Stockton, Liverpool, West Manchester.
May 23, 1963
Mark D. Golder, from Salt Lake City, Utah. Districts laboured : Bradford, Liverpool, Gateshead, North Manchester, Warrington, South Manchester, Wigan (District Leader), Zone Counsellor (Zone I).

North Scottish Mission

RELEASES :

May 2, 1963
Duane Douglas Bresee, from American Fork. District laboured : Belfast, Londonderry, Dundee West, Knightswood, Drumchapel, West Edinburgh. District Leader of West Edinburgh District and Assistant to Mission President as Zone Counsellor.)
Michael Dell Sessions, from Salt Lake City, Utah. Districts laboured : Paisley, East Glasgow, Falkirk, Mission Accountant, Falkirk. (Mission Accountant, and District Leader of Falkirk District.)
Richard Dee Smith, from Van Nuys, California. Districts laboured : South Glasgow, East Kilbride, Clyde, Knightswood, Easterhouse, North Scotland, Dunfermline, Aberdeen South. (District Leader of Aberdeen South District.)
Jerald Lynn Wagstaff from Salt Lake City. Districts laboured : Stirling, Aberdeen, South Glasgow, West Edinburgh, Central Glasgow, Stirling. (District Leader of Stirling District. Assistant to Mission President as Zone Counsellor.)
May 23, 1963
Jay Blaine Sorensen, from Salt Lake City, Utah Districts laboured : Airdrie, Paisley, Easterhouse, Dundee West, Hamilton, Aberdeen South. (District Leader of Aberdeen South District, Assistant to Mission President as Zone Counsellor.)

ARRIVALS :

April 16, 1963
Merle LaVere Halls, from Mesa, Arizona, to Falkirk District.
Stephen Everett Spears, from Provo, Utah, to South Edinburgh.
April 30, 1963
Thurza Ellie Gunn, from Salt Lake City, Utah, to Kirkaldy District.
Charles York Johnson, from Salt Lake City, Utah, to East Edinburgh.
Stanley Rees Spafford, from Bountiful, Utah, to Aberdeen, South.

Scottish Mission

ARRIVALS :

April 2, 1963
Kay Christensen, from Delta, Utah, to Pollok.
Swen Frankland Householder, from Yuba City, California, to Cranhill.
April 16, 1963
Margaret Hall, from Preston, Idaho, to Barrhead.
Carl Clarke Bird, from Ogden, Utah, to Cumbernauld.
David Dwight Tischner, from Murray, Utah, to Glasgow.
April 30, 1963
Albert Marvin Hackwell, from Park City, Utah, to Greenock.
Joyce Lee MacMillan, from Salt Lake City, Utah, to Greenock.
Jerry Rex Richards, from Fielding, Utah, to Irvine.
Brigham Whittaker, from Los Angeles, California, to Thornliebank.

APPOINTMENTS :

April 3, 1963
Edward C. Parker appointed District Leader of Cranhill.
David R. Bateman appointed District Leader of Parkhead.
John L. Riley appointed District Leader of Irvine.
Steven L. Christensen appointed District Leader of Bellahouston.
Levi E. Stewart appointed Assistant District Leader and Unit Leader of Clydebank.
Rodney Blair Wood appointed Assistant District Leader and Unit Leader of Motherwell.
Steven R. McNeal appointed Assistant District Leader and Unit Leader of Saltcoats.
April 12, 1963
Thomas J. Junor appointed Director of Mission Weekly Publication.
April 18, 1963
George H. Brimhall appointed Assistant to Mission President, Zone Counsellor.
Kelly Isom appointed District Leader of Castlemilk.
Norman K. Talbot appointed District Leader of Cranhill.
John L. Franson appointed Assistant District Leader and Unit Leader of Kirkconnel.

RELEASES :

June 14, 1963
Corey D. Rees, from Salt Lake City, Utah. Districts laboured : Portadown, South Belfast, North Glasgow, Knightswood, Easterhouse, Cranhill, South Scotland, East Glasgow, Hamilton. (Assistant District Leader and Unit Leader of Hamilton.)
June 15, 1963
John T. Walsh, of Hartlepool, England. Districts laboured : Kirkcaldy, Easterhouse, Dumbarton, East Glasgow. (District Leader of East Glasgow District, Assistant to Mission President, Zone Counsellor of Loch Lomond Zone.)
June 27, 1963
Ronald Cutler, from Salt Lake City, Utah. Districts laboured : Londonderry, Central Glasgow, East Edinburgh, East Glasgow, Renfrew. (District Leader of East Glasgow, District Leader of Renfrew.)

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Rupert B. Johnson, Glendale, Arizona. Districts laboured : South Glasgow, Aberdeen, Dumbarton, Drumchapel, East Glasgow, Barrhead.
Marvin J. Ray, from Mesa, Arizona. Districts laboured : North Glasgow, Selkirk, Hamilton, South Scotland, Aberdeen, Kirkcaldy, Hamilton, Paisley, Renfrew.
Carl D. Richards, from Portland, Oregon. Districts laboured : North Belfast, Falkirk, Knightswood, Dundee West, East Glasgow, Clydebank, Mission Office, Aberdeen South, Mission Office. (Mission Editor and Printer.)
Paul W. Shields, from Tooele, Utah. Districts laboured : Ayr, Motherwell, Hamilton, Dumbarton, South Scotland, Galashiels, Barrhead, East Glasgow, Rutherglen. (District Leader of Rutherglen District.)
Norman K. Talbot, from St. George, Utah. Districts laboured : North Scotland, Central Glasgow, South Glasgow, Castlemilk, East Kilbride, Kilmarnock, Cranhill. (Assistant District Leader and Unit Leader of Castlemilk, District Leader of Cranhill District.)
John K. Watson, from Salt Lake City, Utah. Districts laboured : West Edinburgh, North Scotland, Rutherglen, North Scotland, Barrhead, Paisley. (District Leader of Barrhead District, District Leader of Paisley District.)
Ramon Westenskow, from LeGrande, Oregon. Districts laboured : Hamilton, Dundee West, North Glasgow. (District Leader of North Glasgow District, Assistant to Mission President, Zone Counsellor of Bruce Zone.)
Fredrick Wooley, from Salt Lake City, Utah. Districts laboured : North Scotland, Hamilton, East Glasgow, East Kilbride, Aberdeen South, Aberdeen North, Ayr, Easterhouse, Ayr, Pollok. (District Leader of Pollok District.)

South-West British Mission

ARRIVALS :

April 2, 1963
Lynda Cottam, from St. George, Utah, to Southampton.
David Harvey Firmage, from Chatham, New Jersey, to Portsmouth.
David Keith Kjar, from San Jose, California, to Devon.
Robert Orville Nielsen, from Salt Lake City, Utah, to Plymouth.
Steven Taylor Soderborg, from Salt Lake City, Utah, to Oxford.
April 16, 1963
Dahl Kay Gerber, from Salt Lake City, Utah, to Swindon.
April 20, 1963
Michael Frederick Manning, from Lehi, Utah. to Plymouth.

APPOINTMENTS :

March 18, 1963
William F. Fisher appointed District Leader of the Southampton District.
Paul Bryson Holbrook appointed District Leader of the Bristol District.
March 20, 1963
J. Stanton Porter appointed District Leader of the new Ivywell District.
March 24, 1963
Gerald Pratt appointed District Leader of the Oxford District.
April 9, 1963
James Craig Carman appointed District Leader of the new Bedford District.
Marvin Adamson appointed District Leader of the Plymouth District.

RELEASES :

April 1, 1963
Hubert S. Gill, from Pocatello, Idaho. Districts laboured : South Coastal, Bristol and Gloucester.
Myrtle Frances Gill from Pocatello, Idaho. Districts Laboured : South Coastal, Bristol and Gloucester.
April 4, 1963
Wilson Meredith Clark, from Randolph, Utah. Districts laboured : East London, Essex, Southampton, Gloucester, Somerset, Swindon, Mission Recorder.
April 18, 1963
LeRoy R. Turner from Salt Lake City, Utah. Districts laboured : Oxford, West London, Bristol, Essex, Southampton, Hampshire, Swindon, Oxford.
Kim Haskin Lyman, from Payson, Utah. Districts laboured : Croydon, Somerset, Royal Windsor, Portsmouth, Guildford, Royal Windsor, Bognor.
Eddie Hawke Strong, from Springville, Utah. Districts laboured : Southampton, Portsmouth, Essex, Oxford, Plymouth. (Travelling Elder, District Leader of Bristol District.)

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